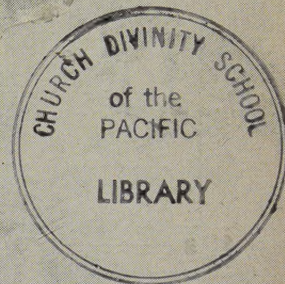


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LETTERS

Opinions expressed below are not necessarily those of "Episcopal Churchnews" or its editors.

■ RELIGIOUS CARDS

Cheers for the Episcopal Book Club and Fr. Poland for doing something about religious cards ("Letters", *ECnews*, Feb. 21). It is frustrating to inquire in a card shop for a card with a religious theme and have the clerk surreptitiously draw from under a counter a dusty box of cards insipid in look and theme, possibly a picture of the Virgin Mary in a green robe and pink halo, and then in an atmosphere resembling a Russian winter dart apologetic looks at the other customers as if to say, "we do have customers like this one, but we try not to recognize them."

Yesterday at our parish guild meeting under "current topics", I told of the Episcopal Book Club plan to sponsor good art in greeting cards, and the reaction was overwhelming. The women got so excited that they wanted me to take orders right then, and I had to explain all over again that the Episcopal Book Club did not have cards for sale, but that we could create the demand by asking for them in the stores.

It will be a pleasure to buy small-size religious cards for sick small children, sympathy cards which aren't gruesome, birthday cards not sloppy or silly and Easter cards minus Easter eggs...

(MRS.) CHARLES C. RETTEW
SCRANTON, PA.

■ A SUGGESTION

If you have very many letters such as the one from Edward N. Perkins, please refer them to the Prayer Book used on almost all altars of the Episcopal Church and I believe found in all pews, page 323. I venture it might apply.

(THE REV.) EDWARD C. MORGAN
TRUMBULL, CONN.

■ SPEAKING OUT

Congratulations on your editorial, *A Practical Proposal* (*ECnews*, March 7). It is excellent. It is just this sort of naive, inane humanism which is in a sense a worse threat than Communism, because it is so subtle and insidious.

It is this nebulous thinking that is continually promulgated by not only *This Week*, but other such publications, especially *Readers Digest*.

ALVIN REINERS, JR.
ALEXANDRIA, VA.

■ 'IN COMPLETE ACCORD'

Your article on "Social Relations Study" (*ECnews*, Feb. 21), pleased me very much. I was particularly impressed with that part pertaining to funeral arrangements.

Being over 70 years of age I can speak with authority of the sad state of affairs that has developed in recent years regarding funeral services being held in funeral parlors instead of in church.

I feel that coming into the Christian life through Baptism in the Church, it is only fitting that the last resting place for our remains before burial should be in the Church whenever possible.

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I do hope that many of our Episcopalians who read this article will give it

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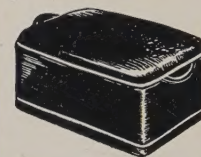
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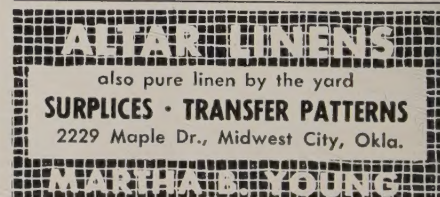


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serious consideration before deciding for
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As to the rest of the article, I am in
complete accord.

THOMAS C. WALSH
WEYMOUTH, MASS.

■ ROME CAN HAVE NAME

Referring to the Rev. H. W. Fairbrother's letter (*ECnews*, Jan. 10), in the matter of Catholic and Protestant. While I always use the full term—Roman Catholic—when speaking of that church, I know that the *usual* is merely Catholic. Not only do the run of people speak so, but Episcopalians do the same and I heard a conversation lately of the wife of an Anglo-Catholic rector who used it in speaking of the local Roman church.

... I expect to continue to speak of the Roman Catholic Church, but I confess that I am perfectly willing for them to have the word Catholic, as it has long since lost its meaning of "universal," and ordinary Romanists will admit that while their Church "once was" the universal Church, it has not been so for many years.

... It also happens that the American Episcopal Church is the Protestant Episcopal Church in the United States of America, and despite a lot of quibbling, and heming and hawing over the name it was given to the Church for the express purpose of establishing it as a Protestant Church and to proclaim that it had no connection whatever with the Roman Catholic Church at a time when it needed very much to emphasize that fact. It is also more than noteworthy that while several attempts have been made to change the name of the Church, every such has failed...

... On the other hand, I would be just as satisfied if the name were merely and only The Episcopal Church...

... I am perfectly content to let Rome run away with the words Catholic and Catholicism; I have no truck with them. But further, when we as Episcopalians get to the place that we and our leaders use a small "c" for catholic and the word "catholicity," we will put over what we are trying to put over...

All of this does not mean for a minute that we are to change the wording or printing of the Prayer Book. (We understand perfectly what we mean when we recite the Creed—"I believe in the Holy Catholic Church"—and intelligent outsiders also understand the words and the spirit of them.) The Methodists do not hesitate to recite the same in the Creed, as do some other faiths, and they certainly do not refer in one iota to the Roman Church.

On the other hand, just as perfect fairness and a great quantity of ordinary "horse sense," and a sincere desire at clarification, I am much inclined to applaud the Lutheran version—the Holy Christian Church—as being exactly what we mean as well as what the general public understands...

JAMES N. REYNOLDS
Lake Wales, Fla.

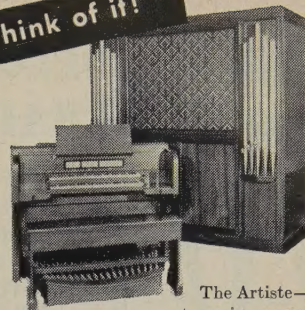
■ RE: ROMAN FEVER

One word on your last editorial, "Roman Fever," (*ECnews*, Feb. 21). It seems to me that the last two paragraphs are extremely unfortunate.

The Episcopal and Roman Catholic communions are both wholly within the Church. Both share in the various graces

(CONTINUED ON PAGE 2)

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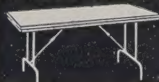
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bestowed and commissioned by our Lord, graces which are—NOW—irrefutably, unchangeably, and sacramentally with us until Christ's second coming, unless God should ordain otherwise (and He hasn't) ...

Granted that the Roman Church is a totalitarian enterprise having the feminine quality of irresolute pertinacity, that it runs against the grain to be told constantly by Roman protagonists that she is the *dernier cri* in Catholicism, we must be faithful to our Lord and admit that she teaches and holds the Catholic faith just as we do. Her totalitarian machinery does not stifle her Catholicism, but merely over-systematizes it. Her heresy is in her additions to scriptural-Catholicism (for Catholicism must be scriptural), but it seems a lesser heresy to add to Truth (and hence to distort the core of Truth) than it does to take some of the Truth away (and hence to deprive many baptized Christians of what should rightly be theirs.)

No man is an "addict" because he submits to Rome—the metaphor has unpleasant connotations which are essentially untrue. Submission to Rome is not like submitting to anti-Christ, although your editorial seems to take this attitude. If a man is under full intellectual conviction that he must submit to Rome in order to be in communion with Truth, he is sinning by *not* submitting. (The same is true of any fully intelligent explicit conviction.) But your article, in somewhat of a contradiction, states that this same chap needs praying for (I agree: that God's will may be done in him!) even, evidently, if the object of such prayer would contravene the principle you stated in the previous paragraph (the freedom of a Christian—which includes the freedom to submit to totalitarian Catholicism if conscience should dictate).

All this seems best summarized by your excellent comment on the word "Protestant," meaning "one who testifies for"—for the Catholic faith, which includes, of course, testifying for Christ. Thus we share with our "Protestant" brethren a witness to the gospel of Christ, but not to the whole of Christ's religion. Hence the only true Protestants are Roman Catholics and Episcopalians (and, of course, the oriental and Old Catholic communions). Those whom we call "Protestants" can never be Protestants, for to be a Protestant one must also be a Catholic!

Of course, non-Roman Christians—to use the modern, incorrect meaning for the word "Protestant"—cannot and do not "testify for" anything on which they all agree. I think you were wise not to develop this theme. How much simpler to present clearly the full faith, leave it to one's conscience whether one should reject it, or submit to un-Catholic additions to it (at one's own risk!), and stop emoting over the two-lane highway from Rome to Canterbury. It will not cease to exist until Christian unity is effectuated, and since Christian unity would be a farce without the Roman Catholic Church, I suggest we try to create not barriers of emotion but bonds of love, faith and gladness on those issues upon which we agree, and hope, patience and above all sincere prayer as the eventual antidote and blessed framework through which the powers of the Holy Ghost can operate for Holy Unity.

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Volume 119

Number 8

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BACKSTAGE

IN THE words of the old fifth century Latin hymn—on this, *Episcopal Churchnews*' third Easter—"All Praise, O risen Lord, we give to Thee, who dead, again doth live." On these four pages, with type and copper electroplates and printer's ink, our staff in Richmond, along with some hundred or more men and women located in different parts of this troubled world, have sought to blend what talents we possess, in a joyous *Alleluia* to the living Christ.

Highlighting this issue is Carroll Simcox's interesting and unique article on the Resurrection, entitled *The Evangelization of Death*, and the Easter editorial—*The Meaning of the Resurrection*—written for the editorial board by editor Charles Edward Berger.

The cover for this Easter issue is taken from an engraving by Eugene Burnand and shows St. Peter and St. John hastening to the Sepulcher, on the morning of the Resurrection. The print was borrowed from

the New York Public Library Picture Collection. As one of our editors pointed out, the expressions on the faces of these two followers of our blessed Lord are unique, in that it pictures both fear and anticipation at the news of His Resurrection.

And, because it is rare indeed that the cartoons appearing on the editorial page of a modern-day metropolitan newspaper should touch upon the Christian Faith, I think you will be interested in reading (on Page 9) about F. O. Alexander and his editorial cartoons, drawn for the *Bulletin* in Philadelphia. Incidentally, the drawing, which appears on our own editorial page this issue, was drawn by Mr. Alexander and appeared in *The Bulletin* on their editorial page during Holy Week of last year.

REPORT

Those of our readers who made gifts to help further the great work of Dr. Schweitzer, at Lam-barene, in French Equatorial Africa, will be interested in knowing we have already sent the Albert Schweitzer Fellowship in New York City, well over \$2,000 and still gifts continue to arrive with each mail.

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■ SUGGESTS 'CURE'

Your editorial 'Roman Fever' (ECnews, Feb. 21) says, 'It is our duty, however, to avail ourselves of every means consistent with the Gospel to see that the authoritarianism and heresy of Rome claim no victims who might be spared.' But you fail to mention the simplest and, I should have thought, most obvious remedy for the ailment, an immediate application to the victim of our own Anglican Catholicism. There are a great many staunch and devoted Episcopalians, happily recovered from the fever, who were cured by being led in the time of their need, to one of our own Catholic parishes.

Why not proclaim the truth—that there is no need to go to Rome to find the Catholic Faith in its fullness, without any questionable accretions, the 'antiquity and continuity' of the Church, the bracing Catholic discipline, the life-giving Catholic sacraments, the richness and beauty of Catholic worship. Like the bluebird of happiness, they are all right here at home, in our own Church. The joyful proclamation of this fact, without apology or equivocation, would enable you to perform the duty mentioned above, of which you are so acutely aware. . . .

I should be happy to supply the names of specialists, and indicate clinics to which 'relatives and clergy of those who contract' Roman Fever may take their patients for treatment.

(MRS.) MINNA CASSARD
BEAUFORT, S. C.

■ ABOUT THOSE CARTOONS

I enjoy your magazine very much, but like others who have also written you, am grieved that you continue to include the Holland cartoons. My letter on the subject was among the first and was published last July . . . and since then I have been interested to read the correspondence. You may still change your mind. *Please do.*

(MRS.) EDITH H. SACHE
WEST MEDFORD, MASS.

As I assume you like to know how a subscriber feels about the cartoons by Ann Holland, I wish to state that they do not impress me favorably. They seem to be out of place in a forward-looking religious periodical.

(MRS.) CLINTON B. WILBUR
ASHLAND, MASS.

■ SEMINARY SUPPORT

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by J. V. LANGMEAD CASSERLEY

Confessions of an Interpreter

A correspondent writes confessing herself a little troubled by a recent remark of mine in this column to the effect that "of all the great evils we have known in the twentieth century, Nazism is probably the worst." She asks whether Nazism was really a greater menace to mankind, when it was at its zenith, than communism is now. I do not think any very objective answer to this question is possible. The question, "Which is the worst, Nazism or communism?" is rather like the question, "Which is the worst, arsenic or prussic acid?" Since both are equally fatal there is really no point in making any very careful distinction between them. Obviously communism now is, what nazism and fascism were twenty years ago, the No. 1 menace to our civilization.

Both Heretical

Obviously both of them are heresies in the strict sense of the word. (A heresy properly speaking is not a mere untruth but the tragic perversion of a great truth.) Nazism was a heretical perversion of the Old Testament idea of the chosen people of God. According to the Nazis the chosen people of God were neither the Jews nor the Christians, but the Germans, and like some of the ancient Hebrews they misinterpreted what it means to be the chosen people of God. They thought that the chosen people are a people raised up and privileged above all others, a people destined to rule other people for other peoples' good. In fact, as we know, to be the chosen people of God really means to be a missionary people, not the master but the servant of the other peoples of the world. The Nazis, of course, completely misinterpreted the whole idea. They supposed that they were a superior race, whereas, of course, the plain fact is that there are no superior races. Some nations are more fortunate than others. The course of history has brought it about that they are wealthier, more powerful, and more civilized than their neighbors. But this does not mean that they are a superior race. It merely means that they have greater responsibilities to mankind, for our responsibilities are always equal to our opportunities.

Communism, on the other hand, is a heretical perversion of the central New Testament idea of the Kingdom of God. The communists like the Christians agree that all history is both working up to and waiting for a supreme event which will make sense of all preceding events. The communists have perverted this idea, and in perverting it they have made nonsense of it. For the Christians the event which will make sense of all history will mark the final triumph of the purpose of God upon whom all history depends. It will be

at the same time both the climax of history and the end of history. For the communists the great climax of history will not be the Kingdom of God but just one more kingdom of man. And history, even after it has reached its great climax, will still go on, although its purpose has been achieved and its meaning made plain. This seems to me an utterly fantastic and incredible notion, in fact a self-contradictory one. For how can the supreme purpose of human history be at the same time just one more epoch in human history?

In Practice Both Equally Bad

So far as their actual effect on human life is concerned Russian communism and German Nazism both amount to very much the same sort of thing. Dictatorship, the suppression of all freedom of thought and speech, lawless trials ruthlessly aimed at putting down all opposition and unpopular opinion, common informers making an ignoble living out of slander and denunciation, the destruction of the liberty and independence of small nations, concentration camps, and all the hideous corruptions to which uncontrolled power is subject—all these things flourish under both regimes. There is nothing to be said in favor of either abomination, and very little to be gained by any attempt to distinguish between them.

I Hardly Know What I Like —

Another friend in the course of conversation said to me something like this (I cannot remember his precise words), "It would help the readers of your column if you would tell us precisely where you yourself stand politically. Of course, we know that you are doing your best to be strictly impartial as between all political parties, and to think and speak as much as possible purely out of the Christian tradition and on religious and theological grounds alone. Of course, to some extent you are successful, but in this fallen world nobody can succeed in being one hundred per cent impartial. If you would tell us what your own personal politics are—e.g. Republican, Democrat, Socialist, or some recognizable political label of that kind—we should know from what sources your particular bias would be likely to come, and be able to make allowances for it as we read your column."

This was all very reasonable, but I found it difficult to respond to my friend's request. My difficulty is that I am not, and never have been, a strong party man. As I see it, most political parties talk sense sometimes, and most political parties talk a good deal of nonsense at other times. I have never come across a political party which aroused in me the slightest enthusiasm. Some political parties are primarily conservative in their attitudes. I agree that there are many things in

(CONTINUED NEXT PAGE)

• *A naval officer faced with death from cancer—recovered so completely that he became a ship's captain!*

• *A grandmother whose hopes for a career seemed impossible—became a Hollywood actress at the age of 70!*

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by J. V. LANGMEAD CASSERLEY

life that are worth conserving, for even in a fallen world man is still made in the image of God and some human achievements in the past have succeeded in manifesting that image. Such achievements are certainly worth conserving. On the other hand it is quite out of the question in a fallen and changing world that we should seek, or even desire to conserve everything. There is plenty of room in a world like ours for the radical and the reformer.

— But I Know What I Dislike

But if I find it hard to say precisely what I am, at least I can say very definitely what I am not. I detest all forms of political totalitarianism, whether communist or fascist, and I am fearful and suspicious of anything which even faintly resembles either of them. My reasons for rejecting all totalitarian ideas in politics are primarily religious. Totalitarianism is at bottom a form of idolatry, the idolatry of state or nation or both. I can say equally definitely that I am not a socialist, although I recognize, as most of us do in the modern world, that it is possible and sometimes necessary to use and contain socialist institutions within the context of a non-socialist society (the Army, the Navy and the Post Office are clear examples of this process, and they raise nowadays not the slightest controversy).

Here I Stand

My friend, however, was very understandably not quite satisfied by a mere catalogue of all the things which I am not. "But I want to know what you really are," he said. I summed up all my resources of verbal expression and tried to answer him in a phrase. "I stand firmly to the right," I said, "of all those who stand to the left, and boldly to the left of all those who stand to the right." I must confess that he was still not satisfied, but it was the best I could do then, and it is still the best I can do now. For the truth is that I am chronically and incurably an Anglican Episcopalian. My way, both in politics and religion, is always what is called "the middle way." (I do not care very much for the phrase; I would prefer to call it "the sane way," but I realize that such a term would give great offense to all the fanatics in creation.) And I take this middle path with a real conviction that from this position alone that is it possible to look out calmly to the right and the left and see life steadily and whole.

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EPISCOPAL Churchnews

THE CHURCH ACROSS THE NATION

Deans Concerned Over Reaction to McCarthyism Talks

They'd back the Devil if such a move would eradicate Communism, and they were saying so in letters flooding the offices of two deans of the Episcopal Church.

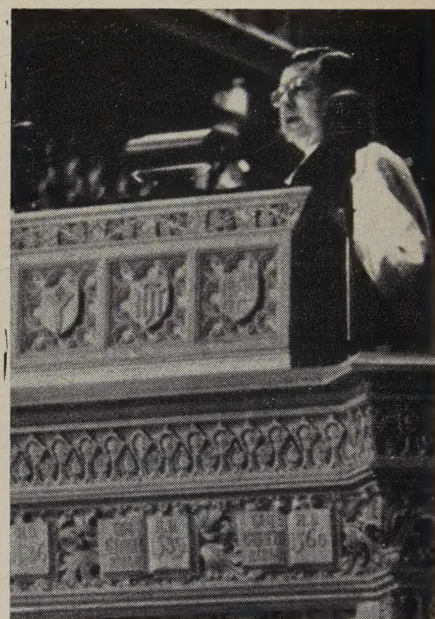
To such an extent had "creeping fear," as one dean described it, gained a foothold in the U.S.A. that it was with astonishment and worry that both Dean Francis B. Sayre, Jr., of the Washington Cathedral and Dean James A. Pike of New York's Cathedral of St. John the Divine ripped open early mail with fears of their own.

Their fears? That the letters could be construed as indicating a change in the last year toward McCarthyism—despite reports nationally that the senator from Wisconsin was reaching the end of his rope concerning his methods on the Senate investigating sub-committee. Here's what upset the deans:

Cannot Stand Divided

On Sunday, March 21, they swapped pulpits and, referring to passages from the Gospel for the Third Sunday in Lent, took to task the Wisconsin senator and along with him the people of America for tolerating "McCarthyism." The deans reminded listeners at the two great cathedrals that a "house divided against itself cannot stand."

Their talks were widely used in the secular press, so that readers throughout the nation were presented a fairly good report on how the deans felt about McCarthyism and how it is "not merely McCarthy who has di-



Dean Sayre (l.) and Dean Pike at New York and Washington Cathedrals.

vided us in the face of communist menace—it is the Devil's canny attack on the entrics of a whole nation." (Some papers printed only quotes of political significance, missing entirely those of religious tone. Hence, this magazine is using both texts in full.)

What happened? Immediately, both deans were deluged with letters from all over the nation. And this is where their "fears" arise:

Said Dean Sayre: "The reaction was enormous and frightening. I have been hit with obscene and vitriolic letters, many of them from businessmen and lawyers, with some, of course, from fanatical crackpots. And here is something significant: Almost 85% of the first group of letters backed McCarthy, with about 35% of them anonymous.

"Last year, after I gave a similar sermon, I received over 1100 letters.

Then, 70% were backing me, and 30% chastised me for going against McCarthyism, with only 5% remaining anonymous. The change in a year's time indicates that creeping fear has advanced into dangerous proportions.

"We live in a country where freedom is supposed to reign, and yet so many people are afraid to sign their letters. Another thing that is indicative of pressure—many of the letters look like a put-up job; a lot of postcards are from the same area, some of them appearing to be from the same typewriter—in short, there are indications of 'organized' correspondence."

Reached in New York after his return from Washington, Dean Pike had similar reactions to report, his figures agreeing with Dean Sayre in regard to percentages of mail for

Presiding Bishop's Easter Message

► Christianity is a paradox for it is a story of defeat and of victory, of sorrow and of joy, of the Cross and of the Resurrection. Good Friday and Easter go hand in hand in the Gospel as they do in life. Only those who have tried humbly to take up a cross in the service of the Christ can fully experience the deep abiding joy of Easter morning. There are those who view Christianity as a means of escape from the labor, the burden bearing, the human failure and the peni-

tence, which are a part of daily living.

► But Christianity is deeper and more realistic than that—courage, unselfishness, sacrifice are Christian virtues. Easter does not give us exemption from the need of such. Rather, Easter tells us that the battle is worthwhile and assures us of the power to live victoriously. For the joy that was set before Him, He endured the Cross. There is the promise of Eastertide, a joy which no man or circumstance can take from us.

and against the Wisconsin senator, whose methods in dealing with hearings on communism have been under fire for some time.

Some Have Emotional Appeal

Asserted Dean Pike: "An alarming thing in many of the letters sent to me is the manner which the writers placed McCarthy as a leader with almost religious devotion. It certainly indicates fanatical support.

... And many of the letters have an emotional appeal—coming out with such queries as: 'What have you ever done to help out? What was your service record?' And so on they go."

For the record, here's a brief background on the noted clergymen: Dean Sayre, a grandson of the late President Woodrow Wilson, is the son of Francis B. Sayre, former High Commissioner of the Philippines, one-time Assistant Secretary of State, who just completed a year's tour of duty as Presiding Bishop Sherrill's personal representative in Japan. Dean Sayre was a Navy officer in World War II, serving in the Chaplain Corps.

Naval Intelligence Officer

Dean Pike, a Roman Catholic until his conversion while he was in college (leaving the Archdiocese of Los Angeles), came actively into the Episcopal Church about 1941. He was formerly senior trial attorney for the U. S. Securities and Exchange Commission, and was an officer in Naval Intelligence on the secret dispatch desk in the last war.

Dean Sayre, curate at Christ Church in Cambridge, Mass., prior to four years as Navy chaplain, was rector at St. Paul's in Cleveland before going to the Washington Cathedral. He studied at Williams College, U.T.S. and E.T.S., and was ordained

a priest by Bishop Sherrill in 1941. He was born in Washington, D. C., in 1915.

Dean Pike, recently awarded the honorary degree of Doctor of Civil and Canon Law by Dickinson College, was born in Oklahoma City, Okla., in 1913, attended schools in California (including Santa Clara, U.C.L.A. and U.S.C.). A former Sterling Fellow at Yale, he studied at V.T.S., G.T.S. and U.T.S., and was ordained to the priesthood by Bishop Dun in 1946. He lectured and taught in numerous colleges, and was rector of Christ Church in Poughkeepsie, N. Y. A former Columbia University chaplain, he became dean of the New York Cathedral in 1952.

Bay State Rector Speaks

In Cambridge, Mass., the rector of Christ Church—the Rev. Gardiner M. Day—also took up the cudgel on McCarthyism, telling his congregation that the "... time has come for Christians—indeed for all God-fearing people—" to stop saying that the senator's methods should be overlooked.

"During the past few years and particularly the past 12 months," Mr. Day said, "we have seen an assault on our American tradition of freedom, tolerance and justice such as I believe has never been known to such a degree in the history of our country."

Mr. Day cited "one significant difference between totalitarian Communist countries and our own beloved country; ... behind the Iron Curtain no organization is permitted to criticize the government or the principles of Communism, whereas in our society the Church is free to serve as the conscience and critic of society in the name of Jesus Christ and in the interests of justice, truth and love."

Deans' Role Discussed

At a meeting enthusiastically described by a participant as one of the best he ever attended, 13 deans out of 20 invited from dioceses east of the Mississippi, met March 15-16, at the Washington Cathedral to discuss their role and that of their respective cathedrals in the life of the Church.

The conference was the first of its type ever held and the start, according to host, Dean Francis B. Sayre, Jr., of many more in the future. The next will be held in New York at the invitation of Dean James A. Pike.

Each dean presented a summary of his own position with respect to parish and diocesan responsibilities, and the attendees, acting in concert, observed that:

■ No two cathedrals are governed in precisely the same way, some being run like parishes, others as diocesan institutions.

■ Most are in downtown locations, meaning a declining parish responsibility but an increase of diocesan commitment.

■ All are relatively old churches and, with the exception of Washington and New York, have well-established congregations. (The Washington and New York cathedrals, it was explained, are non-parochial.)

■ The cathedral is an instrument of tremendous influence in a community.

■ Their pulpits provide surprisingly vivid opportunities of prophetic leadership to which deans fall heir in greater degree than the parish clergy or even bishops.

■ They impose on their leaders the responsibility of setting norms creatively and articulately.

■ They are thought of as "mother churches"—central pivots of diocesan activity, commanding the attention of press and community.

■ They often control financial resources of a size that permits flexible experiment and new patterns of ministry to be tried.

Downtown Perspective

Attending the conference as an advisor, the Rev. Paul Musselman, National Council Secretary for Urban-Industrial Church Work, pictured cathedrals against the wider background of the downtown church and as viewed by the industrial eye. Pointing out that the trend of population shift was away from the heart of cities, he added that nevertheless "by God's grace a cathedral can make a liar out of the trend"—a point of view staunchly defended by Dean Pike and the Very Rev. John J. Weaver of Detroit's St. Paul's Cathedral.

Mr. Musselman also described the cathedral as the "showcase of the

Cartoonist Takes Serious View of Calling

"In Philadelphia Nearly Everybody Reads The Bulletin" is a well known slogan of one of the country's largest newspapers—circulation 750,000.

On the conservative side, it accepts no liquor advertising, has no strong political leanings, and has been nick-named by *Time* as the "Quiet Old Lady of Journalism."

Philadelphians like it this way. They especially like the conservative, but shrewdly drawn, daily

cartoons on the editorial page.

The man who creates them—and has them syndicated in numerous smaller papers throughout the country—is F. O. Alexander, a vestryman at St. Paul's Church in suburban Elkins Park.

Bald, plump and jolly at 56, "F.O.A." nevertheless takes a serious Christian view of his calling. He strives as fervently as a preacher to get across a religious message in his secular paper at Christmas, Ash Wednesday, Good Friday and Easter.

Alexander began as a comic artist and drew the widely syndicated "Hairbreadth Harry" series between 1930 and 1938, as a successor to the originator, the late C. W. Kahles.

"I don't want to be pious. I do try to be sincere, but I feel inadequate even when I put my greatest effort into drawings of Christ, the Cross or the Crucifix," he told *ECnews*. "Why put Christ into cartoons? On great Christian days,



it may help to make people in a materialistic world aware of higher values."

Alexander's boyhood included six years as a choir boy and acolyte at St. Luke's, Evanston, Ill., and three years at the Oklahoma City Cathedral, before he moved East. He has two married daughters and two grandsons.

(See accompanying drawing and one on editorial page.)



church," but added that it can be—and sometimes is—the missionary evangelist that attracts by its beauty and converts by its sturdy rooted faith.

With the cathedral thus described as a major force in Church life, the deans, according to a report of their host, "were keenly aware that in a special sense the Church looked to them to represent that wider horizon where plans are made for whole cities, not single parishes; where the strategy of the Gospel can be planned on a scale beyond the tactics of the day."

The two-day meeting, held at the College of Preachers, also included a tour of the Washington Cathedral and a breath-taking ride in an open elevator to the top of the South Transept, currently under construction.

CLERGY

Archdeacon's Meeting Eases Brooklyn Waterfront Strike

The Ven. A. Edward Saunders, Brooklyn archdeacon and waterfront chaplain, is a great believer in the Church's rolling up its sleeves and wading into a community problem, if a Christian service can be rendered.

Putting this belief into practice last month he called together officials

of the New York-New Jersey Bi-State Waterfront Commission and 250 pier checkers, with an eye to creating better understanding.

Back of the meeting were the explosive developments of a longshoremen's strike that had tied up shipping in the Port of New York.

Present at the conference, held in Christ Church, Kane and Clinton



Scotland's Bishop Hall

streets, were members of both the American Federation of Labor and the International Longshoremen's Association, rival unions contending for the role of bargaining agent.

But the meeting was not called to discuss union differences. The men met primarily to exchange ideas on curbing corruption and thievery on the docks and to discuss problems arising from new laws being administered by the Bi-State Commission.

The meeting, according to Dr. Saunders, bore fruit. The law was made clearer to the union men; but more important, so revealing was it to the Commission to get the slant of the workers that several changes were initiated in the new regulations.

Encouraged, Dr. Saunders planned to take further steps to resolve the tense situation as strikes continued to spread in the port.

Another leading Churchman who has made his voice heard in civic affairs was praised last month by Sen. William Purtell (R., Conn.) for his pioneering work in the field of interracial relations. He is Bishop Walter H. Gray, who was the first chairman of Connecticut's Inter-Racial Commission and who, in the words of the senator, spoken during a Washington broadcast, "set the path which the Commission followed in conciliation and education."



Some of the 90-year-olds receiving Communion at St. Luke's

Anniversaries Observed

Three anniversaries were celebrated and five appointments announced recently in the ranks of the Church's clergy.

In Wilmington, Bishop Arthur R. McKinstry received a \$400 purse from the clergy and laity of the Diocese of Delaware, marking the 15th anniversary of his consecration, while in Louisiana Bishop Girault M. Jones observed the conclusion of five years as a diocesan.

In Buffalo, 250 clergy and lay representatives of the Diocese of Western New York tendered the Ven. Samuel N. Baxter, archdeacon, a fifth anniversary surprise luncheon at the Buffalo Club.

New appointments included the Rev. W. Lever Bates, rector of St. Paul's and Trinity Parish, Tivoli, N. Y., as chaplain of Bard College; the Rev. Dr. Robert C. Dentan, Professor of the Literature and Interpretation of the Old Testament at Berkeley Divinity School, to the same post at New York's General Theological Seminary; the Rev. John W. Pyle, chaplain for College Work in the Diocese of New York, as canon pastor of the Cathedral of St. John the Divine, effective Sept. 15; the Rev. Francis M. Hamilton, former rector, Immanuel Church, New Castle, Del., as Archdeacon of Western Florida, and the Rev. Herman Anker, rector, Calvary Church, Lombard, Ill., as chairman of the Department of Town and Country of the Province of the Mid-West.

Fr. Anker is Town and Country chairman in the Diocese of Chicago.

Overseas Visitor

Arriving in New York, March 18 was the Rt. Rev. Dr. Herbert W. Hall of the Episcopal Church in Scotland's United Diocese of Aberdeen and Orkney.

In the U. S. on the invitation of Dean Percy L. Urban of Berkeley Divinity School, New Haven, Conn., the Scottish prelate will deliver a series of lectures at the seminary and confer with the Bishops of New York, New Jersey, Massachusetts and Washington.

The visitor was guest of honor at a Church Club dinner given March 23 at New York's Ambassador hotel and attended by New York's Bishop Horace W. B. Donegan.

DIOCESAN

Scranton Church Honors Group Of 'Youngsters'

A new liturgical service introduced in a Scranton, Pa., church upsets the old adage that "only the good die young," because the service honored parishioners 90 years and then some.

The Rev. Richard K. White, rector, St. Luke's Church, Scranton, called it a "Nonagenarian Service of Thanksgiving for God's Gift of Longevity," and then found himself in trouble—the octogenarians and septuagenarians in his parish want a special service, too.

St. Luke's Nonagenarian Club has six members—Charles Warren, 97; his wife Naomi, 93 (they celebrated their 72nd wedding anniversary last

October); Mrs. Warren's brother, Thomas French, 91; Miss Sarah Davis, 95; Mrs. Ada Bach, 94, and Mrs. Dora Kern, only 90.

Bad Weather No Bar

The junior members of the group, Mr. French and Mrs. Kern, were unable to attend the recent special service of Holy Communion and prayers of thanksgiving because of illness but their seniors were there, in spite of bad weather.

Mr. White reported that all but one of the group have been members of St. Luke's since before the present building—located in the center of Scranton's present-day business district—was built in 1871.

He commented, too, "You might say the fact we have six persons in their nineties is an indication that Episcopalians are well blessed with God's graces for long and fruitful lives." He said also he had never heard of a service like this before, and added that he supposed the Prayer Book Commission figures that all the good people would die young but "we here in Scranton have a lot of good people who just don't want to die."

When the nonagenarians were asked if they'd like to live to be 100, they said, "Well, we have gone this far, why not try for the jackpot."

On Having What It Takes

Six years ago, Levittown, Long Island, N. Y., was a potato field. Two years later, the Episcopal Church went to work when the community was formed. Eight months after that, St. Francis' Mission became self-supporting. Today it has more than 900 members and a Church School of 325.

A glance at this record makes it not-so-surprising that the congregation of St. Francis' has just raised more than \$41,000 to build a Parish House-Church School Building.

The members planned this move last Fall, and in January 60 of the men went out to get gifts and pledges for the Youth Building Fund. The campaign is over, but the gifts are still coming in.

Bishop James P. DeWolfe, Long Island diocesan, built the mission church and since then it has been under the leadership of the Rev. Hobart Jude Gary, priest-in-charge.

One Way To Get Members

If you can't get a mission started, the thing to do is get a bus.

That's what one vicar of a small church in the Bronx, N. Y., has done—routing the bus through a section of the city where there's no Episcopal church and its residents were attend-

ing churches of other denominations and Episcopal churches nearer than his.

The vicar is the Rev. J. Robert Orpen, Jr., of St. George's Church, who said about the bus service he started to encourage attendance at his 10 a. m. family service:

"This is like a soup company running an advertisement. They don't think that the ad will pay for itself right away, but in the long run, they will sell more soup."

In much the same way, Mr. Orpen hopes the bus service, which now costs the parish about 50 cents a rider, will eventually build up the congregation and so pay for itself.

St. George's bus starts making its rounds at 9:15 every Sunday morning and on its first trip picked up ten passengers. On its second trip, 29 church-goers waited for it.

Historic Church Restored

No less than 32 floodlights are attracting the attention of New Yorkers to 108-year-old Grace Church every night from sunset until 10 p. m.

This began early in March when a community service of thanksgiving honored the restoration of the historic building named by the Municipal Art Society as one of seven Manhattan "structures of national importance, which should be preserved at all costs." The outside lighting marked the end of a 10-month, \$350,000 reconstruction of the church.

The floodlights will continue to go on automatically each night "unless someone complains," the Rev. Dr. Louis W. Pitt, rector of Grace Church, said.

Celebration

Meanwhile, over in Orange, N. J., another Grace Church was celebrating, too—not restoration, but its 100th anniversary and considered a highlight of the planned two-month observance was the five-day preaching mission conducted by the Rt. Rev. John E. Hines, bishop-coadjutor of Texas.

Other anniversary doings included parish-wide distribution of a parish history written by a member of the congregation and efforts to raise a 100th anniversary Fund "to strengthen its future."

Grace Church, Orange, has played a part in the lives of three bishops: The Rt. Rev. Alexander Mann, late Bishop of Pittsburgh, once a rector of the parish; the Rt. Rev. Benjamin M. Washburn, present diocesan of Newark, who was elected and consecrated bishop in the church, and the Rt. Rev. Lane W. Barton, Missionary

WOMAN'S CORNER

Dye-Hard Christianity

By BETSY TUPMAN

HOW do Mickey Mouse and eggs become a part of the deep religious significance of Easter, the day of the Resurrection on which the whole Christian faith is based?

This sounds like the writer's imagination has gone haywire, but the answer to the question lies in the work of a congregation in Alexandria, Va., during Lent.

The people of Grace Church take seven or eight thousand eggs and turn them into Mickey and Minnie Mouse Easter eggs, Donald Ducks, bunnies, Indians, Shriners, brides and grooms, monks and, of course, ladies with Easter bonnets.

"Everybody thinks about eggs the year 'round," Lt. Comdr. F. Robert Hartin commented. He and his wife are co-chairmen of this project sponsored by the Woman's Auxiliary.

It all started, appropriately enough, in a dining room some 15 years ago when Mrs. W. C. Cunningham, a parishioner, and a friend of hers were trying to think of a way the then Grace Church Guild could earn \$25 for its Easter offering.

Now the Guild has become unified into the Woman's Auxiliary and the Easter Egg Project is the work of the entire congregation.

Whole families as well as church

organizations are at the Parish House once a week on "Egg Night" when a "regular production line" goes into action.

One of the local stores supplies the eggs wholesale while various retail merchants contribute odds and ends of veiling, flowers, ribbons for hats, etc. All during the year, too, members of the parish store up trimmings.

Some 15 to 20 men contribute their services—they boil eggs, paint them, dye bases to hold them, sell the finished products and even cut hats from egg cartons. But, when it comes to fancy dressing, well, the ladies take over.

Last year, \$1,469 was earned from the egg sale; this year's goal is \$1,500, and the project is a regular item of the parish budget.

Over and above the accomplishment, however, is the offering made on Easter Sunday when this money is presented with the other gifts of the people at the altar. Father Edward L. Merrow, rector, describes it as a "dedication of our Lenten work." Then, what isn't always noticed on a day-to-day basis, becomes real in the hearts of many—that painting Easter eggs isn't just a project but the work of the Holy Spirit within the people who do the job. **END.**



Members report the demand is always greater than the supply.



Mr. Miller and Mrs. McEvoy looking over painting

Bishop of Eastern Oregon, also a former rector.

Bishop Barton preached at a Parish Service of Thanksgiving and Reception held March 31. The Rev. Benjamin Minifie is present rector.

Art and Housekeeping

A member of Christ Church, Flint, Mich., who has a yen for Eastern Art, has contributed a unique service to her parish, involving many hours of technical and Biblical research, while at the same time caring for two small children.

She is Mrs. John J. McEvoy and her gift is a triptych, a painting on three panels of related subjects. The mural represents texts from the Gospel of St. Mark, including the parable of the sower.

Bernardine McEvoy has studied art in Boston, Detroit and at the Alger Museum in Grosse Pointe. Later she studied at the University of Michigan, where her works were exhibited in Rackham Galleries and at the Lydia Mendelssohn Theatre. Last year several of her paintings were displayed at the Flint Institute of Arts.

Of her mural for the chapel, she said: "... If the work lacks detail, it is because I want to simplify and make our Lord's parables visual in a modern, primitive style. I sincerely hope that I have produced a mural that is a fine piece of ... art as well as an inspirational work."

This is part of the congregation's redecoration efforts for their church, where the Rev. George A. Miller is rector.

Oakland Church Dedicated

It brought back warm memories to many oldtimers in Oakland, Calif., when the congregation of St. John's Church saw their new parish hall-chapel structure dedicated during Lent.

Some still remember another St. John's Church known as the "mother of many of this city's Episcopal churches," whose doors were closed because of shifting populations.

One of them is the man who did some of the beautiful wood carvings of Old St. John's and who had an occasion of his own to celebrate just about the time of the dedication. Thomas Patrick Henry reached his 90th birthday in March.

The man who is "happy to be 90 ... but too busy to be old" did the carvings in the First Church of Christ Scientist in his native Boston before coming to California in 1906, and for 35 years had a shop in Oakland. He created the carvings which decorate many of the churches and buildings in the San Francisco Bay area.

Meanwhile, some of the families of the Old St. John's asked the two bishops of California for permission to continue the tradition of the parish and the new St. John's Mission got under way around the end of 1951.

Within six months, members of a class of 24 were confirmed and still six months later a class of 18. By January, 1953, mission rolls recorded 178 active communicants, 129 families with 341 baptized persons and a church school of 138.

Members purchased an acre of property, and this year Bishop Henry

H. Shires, suffragan, dedicated the parish hall-chapel. Next step: Ground-breaking for building the church itself.

Real 'Builders For Christ'

While St. Matthew's Church, Liverpool, has its mind on the "Builders for Christ" campaign, the whole town of Liverpool with the help of nearby Syracuse, N. Y., has rallied to rebuild St. Matthew's.

Around the middle of February the tiny white wooden church was demolished by fire, but less than a month later the parish of 54 families unanimously accepted its full quota in the Builders for Christ drive, knowing full well that even though the Church had \$15,000 in insurance, it had yet to raise \$40,000 to rebuild.

But the Rev. John D. Hughes, priest-in-charge, explained:

"We want to be part of this great campaign. ... We are confident we can rise from the ashes and assume our full share of this vital program involving the welfare of the whole Church."

Hardly had the smoke died away when offers of alternate worship places and pledges of financial aid came pouring in to Mr. Hughes and other church officers. It became a community affair when Alexander F. Jones, editor-in-chief of the *Syracuse Herald-Journal*, wrote an editorial during Brotherhood Week.

Included was the suggestion: "Can't we all, as a mark of proof that with us Brotherhood is not something to which we give only lip service but a very real thing that calls for help when help is needed, lend a hand here?"

The result was that the Liverpool Garden Club sponsored a plant sale for the church's benefit, April 17; the Valley Men's Chorus of Syracuse gave a benefit performance, April 8; Ernest Hirschhoff, proprietor of the Liverpool Sports Center has offered to present his regular spring fashion show for the church's benefit; Gordon Imeson, milk dealer, will give a special showing of the film, "The Flame"; the Eastern Star chapter of Liverpool plans a benefit card party after Easter; Hugh Kent, proprietor of a Liverpool gas station, has offered St. Matthew's the amount of his net sales for one day's operation, and other churches in the Syracuse area are scheduling benefit projects for the Liverpool parish, to be held after Easter.

Cash and pledges of \$10,000 have been received. Cost of the new building is estimated at \$60,000.

St. Philip's Youth Center In Harlem Big Success

An entire city block in a Harlem slum district, where juvenile delinquency once ran rampant, has undergone a remarkable transformation, thanks to a far-seeing New York priest and the devoted leaders of a youth program so successful it is overtaxing facilities of the parish boasting the largest congregation under one roof in the Episcopal Church.

The priest is the Rev. Shelton Hale Bishop of St. Philip's Church on West 133rd Street, and the leaders are the staff of St. Philip's Community Center, this year celebrating its 10th anniversary.

St. Philip's, with a membership of 3,800, is second in members only to the combined church and chapels of historic downtown Trinity Parish.

Ten years ago it faced a situation which found children in the neighborhood snatching purses from women coming to attend meeting of church organizations, or showering the women with abuse. When conditions culminated in the murder of another child in a nearby schoolyard, Fr. Bishop knew something had to be done to save both church and community.

Sitting down with 25 social workers, he talked it over. Out of that meeting was born what the children soon called the "Fun Center," to become seven years later the youth center that now has practically crowded out the church's other organizations.

Solid Character Growth

With even his rectory in the adjoining building largely given over to the five-day-a-week youth program, Fr. Bishop is anxiously casting eyes about for additional space, all the time wondering where the money will come from to keep up the project.

Practically every child in the block comes to the center. A total of 336 are registered for the program, and many others in the area are refused admission only because there simply is no more room. The children congregating outside the doors are no longer there to vex visitors but to seek entrance.

Inside, a voluntary teen-age receptionist scans the registration cards, without which there would be no access to the much-used gymnasium, the popular billiards room, the nursery, the classes in arts and crafts, dancing, and cooking, and the other activities that have helped turn the



Learning arts and crafts instead of confusion and crime . . .

trend from delinquency to solid character growth.

Sometimes unpaid week after week, the four full-time leaders in the program are unwavering in their devotion and efforts.

They are Lorryne Younger, director, a resident of the block for 21 years; her brother, Carl, continually in demand in public schools for his effectiveness with problem children; Holcombe Rucker, athletic director, recently awarded a plaque by an independent men's club for having done most for children in Harlem in 1953; and Faith Clark, a member of Calvary Church, who faithfully makes the trip to Harlem each weekday afternoon.

This quartet receives voluntary and welcome assistance from a dozen or more New York college girls.

St. Philip's Church provides the heat, light, and four-story building for the program, but funds to support the center are sought by Fr. Bishop outside the parish. It takes \$20,000 a year, over and above the \$66,000 parish budget, to maintain the work.

Father-son Teamwork

It would be difficult to overestimate Fr. Bishop's contribution to the life of St. Philip's, even if there were a less successful youth program.

When he succeeded his father, the Rev. Hutchens C. Bishop, as rector in 1933 (the father-son combination had ministered a total of 80 years in the parish by last November), young Shelton already had 10 years behind him as director of religious education at the church. In that year, St. Philip's paid less than \$200 toward missions; last year it gave \$7,220. The present \$66,000 budget was then

\$12,000, which was impossible to meet. Even with half of today's budget made up of "faith and prayer," as Fr. Bishop admits, the effect of his leadership is evident.

Continually trying to correct a situation that finds people coming to church more for recreation than for worship, however, Fr. Bishop has to be realistic.

Program of Hope

"I am convinced that the liturgy of today will never meet the needs of people who are at fifth grade level and have to do battle with economic conditions all the time—they are always on the verge of defeat."

He is trying to raise them from that defeat by supplementing the liturgy with a program that spells hope and respect for his people. That the youth center is a beginning is shown by the fact that half of St. Philip's church school membership of 435 is drawn from children in the Community Center program.

Teen-agers in the program, on their own initiative, have raised more than \$4,000 in three years for equipment for the center, through Friday night dances designed for leadership training and responsibility as well as for fun and recreation.

Symbolic of the transforming effect the center is having on the community is the children's more regular attendance at school and their interest in continuing their education. One of the nine center basketball teams, a girls' team of 15 members, boasts 12 who are attending college in the city.

Says Fr. Bishop with justifiable pride, having shown the way:

"This is an epic—just this block!"

Hawaii Student Wins Award

"Faith is the very essence of my existence. The faith I have at every moment makes my today a meaningful, living and growing part of the big tomorrow. It keeps the flames of hope and courage aglow. Without faith, there is no life, and without life, there is no future."

So wrote Phyllis S. K. Lum, 19-year-old University of Hawaii sophomore, graduate of St. Andrew's Priory, and Sunday School teacher at Honolulu's St. Peter's Church. That philosophy and the prose in which it was expressed won Miss Lum a \$1,000 first prize in the Kaiser Aluminum and Chemical Corporation's "Faith in the Future" contest.

The money, she told Honolulu reporters, will "help pay my tuition." Miss Lum, who is studying at the university's Teachers' College and working part-time in the school's accounting office, had the choice of trips to either Washington or the Orient as alternative prizes, but chose the cash as more valuable to her at the present time.

The Sunday School teacher surpassed efforts of 1,725 other contestants to win the award, rated at \$20 a word.

Born and raised in Honolulu, Miss Lum is one of 10 children of Mr. and Mrs. Chung Wai Lum, of 332 Puuhue Place. St. Andrew's Priory, where she received her early training, is a day school for girls run by the Sisterhood of the Transfiguration.

Paint for the Cross

If a sermon-attention poll were ever taken among churchgoers, James Stanley, young acolyte at the Church of the Redeemer, Okmulgee, Okla., would head the list of those who listen to what their rector says.

It all started when the Rev. G. C. Stutzer preached a sermon on what a family sees when it comes to church.

Looking up at the church tower afterwards, Jimmy observed that the cross was a little the worse for wear.

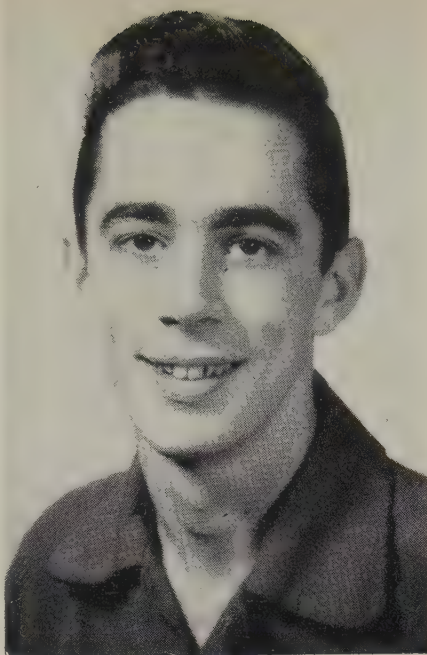
"Needs painting," he opined.

"Sure does," said the rector, "why don't you climb up and paint it?"

That challenge sent Jimmy scamp-ering to the fire department for a ladder. The firemen not only promised the ladder but offered to do the job if somebody would provide the paint and brush.

Somebody did.

Getting response from young people is not a new experience for Mr. Stutzer, who is a specialist in youth work. He is chaplain at the Okmulgee A&M School of Technical Training and has led youth trips to Mexico.



Jimmy Stanley: sermon listener

MUSIC

14 Choristers Join Choir In Cathedral Ceremonies

"See that what thou singest with thy mouth, thou believe in thy heart, and show forth by thy works."

With these words, spoken by Bishop Horace W. B. Donegan, 14 boy choristers were admitted to the choir of New York's Cathedral Church of St. John the Divine.

All members of the cathedral's Choir School, where they served their apprenticeship under the Rev. Canon Darby W. Betts, they listened to a sermon by their headmaster and were presented to the bishop by the Very Rev. James A. Pike, cathedral dean, in ceremonies at the steps of the huge edifice's Great Choir.

Each boy promised "to be attentive and reverent, and to conduct himself in all things as becometh those who are in the House of God; to exercise the spirit of brotherly love towards all those who are associated with him in this service of praise; to be obedient to those to whom the direction of this choir has been given."

Roll Call

He then donned a surplice and received a Psalter from Bishop Donegan.

Boys invested were Martin S. Ban-yard, Glen Cove, L. I.; Fred J. Black, Warrington, Fla.; David W. Budding, Bridgeport, Conn.; Charles D. Hixon, Lawrence, Kan.; Bruce E. Mele, Butler, N. J.; James A. Mosher, Windsor, N. Y.; Renert A. Nelson, Brooklyn, N. Y.; Christopher L. Shaw, Corn-

wall, N. Y.; Peter G. Smither, Portsmouth, Va.; Ralph H. Thompson, Meriden, Conn.; Lawrence W. Vanderburgh, Mount Vernon, N. Y.; Lamar C. Walter, Longmeadow, Mass.; Charles G. Haacker and John M. Sargeant, both of New York City.

Glee Club On Tour

The "Singing Peers," comprising 32 boys of St. Peter's School, Peekskill, N. Y., took to the road last month to present a week's series of concerts in churches and auditoriums along the Eastern seaboard.

The annual tour of the by now famous glee club took the boys as far south as Richmond, Va., with appearances at the Church of the Resurrection, New York City; the Church of St. Luke and St. Matthew, Brooklyn; Trinity, Wilmington; St. John's, Washington, and St. Timothy's, Catonsville, Md.

The boys, under the direction of the school's headmaster, the Rev. Frank C. Leeming, also sang in Bordentown, N. J., under the auspices of Christ Church, and in Lancaster, Pa., under the auspices of St. John's.

Winding up their tour on the weekend of March 19-20 in Richmond, under the auspices of St. Luke's Church, the glee club presented a concert on Saturday night at the Thomas Jefferson high school auditorium. The next morning the boys sang the Communion Service at St. Luke's.

Also included in the tour were visits to Princeton University, Valley Forge, Mount Vernon, the White House and Williamsburg.

The boys are from eight states, with one boy being a full-blooded Indian from St. Christopher's Mission, Bluff, Utah.

The octet of the glee club, known as "The Bishop's Men," is under the direction of Douglas A. Carter, a master at the school.

The accompanist is George H. Hickok, first alumnus of the school to join the teaching staff and first boy to be enrolled when St. Peter's opened in 1938.

The final concert was to be given in a New York hotel, May 7.

Not Musical, But . . .

A blast of the fire siren often spells disaster but for a suburb of Richmond, Va., it's a reminder of the power that overcomes any setback.

Daily during Lent, the local fire siren of Lakeside has been sounding off at 7 p.m., reminding residents to pause for a minute of silent prayer.

The Lakeside Lions Club and Civic Association are sponsoring the plan introduced last year to observe the 40 days preceding Easter.

THE CHURCH OVERSEAS

Floods, Earthquake Hit Australian Communities

The Church in Australia found itself in the forefront of twin disasters during March in two different parts of the country when 250 miles of the north coast of New South Wales were flooded and an earthquake rocked the city of Adelaide, capital of South Australia.

The most severe damage was done in New South Wales and one of its bishops, the Rt. Rev. C. E. Storrs, after a tour of the flood area, praised the "patience and courage of the people in their sufferings," and paid tribute to the work of flood relief being carried out by clergy and laity of all Christian churches.

His comments after his tour were reported in *The Anglican*, Australian Church newspaper:

"In Casino there was a more or less restricted area of destruction. About eight houses were erased from one block (including a new brick house), and the bridge is broken in half, cutting the town into two sections.

"In Lismore practically the whole shopping area was submerged. . . . It must have been a night of terror as described to me by many, and the whole town, which had previously been so gay and triumphant for the Queen's visit, seemed to be a decadent wreck.

"At Murwillumbah the flood came in daylight, which was a great blessing, but with great violence, and it destroyed many houses, damaging many others. There are whole streets in which hardly any one house remains unaffected. The courage and the unselfishness of so many is a very fine by-product of the disaster . . .

"At Kyogle there was great violence over a restricted area and . . . some very pathetic loss of life."

Earthquake Causes Bells To Ring

Meanwhile, the newspaper also reported no loss of life during the earthquake in Adelaide, but Church property suffered thousands of pounds worth of damage.

St. Jude's Church, Brighton, which was to have celebrated its centennial during April, was condemned as unsafe and will have to be demolished. Until a new church is built, services will be held in the parish hall.

The bishop's house, recently renovated at a cost of 5,000 pounds, suffered hundred of pounds worth of damage, caused mainly by falling chimneys while the Retreat House at



Young New York playwright visits the Archbishop.

Belair was badly cracked and a great deal of plaster fell from walls and ceiling.

Many other churches and rectories sustained minor damage.

At the height of the disturbance, the tower of St. Augustine's Church, Unley, rocked so violently the bells began to ring.

Bishop Tours Pacific Area

The Rt. Rev. Harry S. Kennedy, Bishop of Honolulu, has reached about the half-way mark in his six-week, 20,000-mile tour of Korea, Japan, Okinawa, Formosa and Guam.

After his visit to Okinawa, Bishop Kennedy went to Korea where he spent Holy Week and Easter ministering to our chaplains and troops as he did last year.

Recently the Rev. Theodore T. Y. Yeh, who had been Vicar of St. Luke's Mission, Honolulu, left for Formosa to establish the Church in Taipei, the capital city, for refugees from China now living there. Speaking both Mandarin and English, he will minister to the Chinese members of the Church and American Service personnel stationed in Formosa.

Bishop Ogilby To Visit U. S.

The Rt. Rev. Lyman C. Ogilby, suffragan bishop of the Philippines, who missed the fall meeting of the House of Bishops, will be in the country for the Anglican Congress in Minneapolis next August.

Due to lack of funds, the Missionary District of the Philippines is unable to send delegates but the Rev. Ezra S. Diman, III, who will be in the U. S. on regular furlough, and Dr. Wellington Wei, who is doing graduate work at Bellevue Hospital in New York City, will be clergy and lay representatives respectively.

This was brought out at the Philippine convocation where, among other business, the delegates agreed to increase the district appropriation by 13 per cent making a total of a 51 per cent increase in two years. This action was taken at the request of the Overseas Department of National Council.

Archbishop Receives Gift

At a special ceremony in Lambeth Palace, London, Gordon Langley Hall, religious dramatist, presented the Archbishop of Canterbury, Dr. Geoffrey Fisher, with a scroll of good wishes signed by the parishioners of St. Martin's Church, N. Y.

Attached to the scroll was a book describing the Royal Dutch bells at St. Martin's.

Hall, whose religious morality plays, "Saraband for a Saint" and "Tapestry of the Rose" were presented in the chancel of St. Martin's, was the guest of Dr. and Mrs. Fisher. Later he discussed with them his new morality play, "A Voice in Rama," to be produced in the N. Y. church next fall.

THE MEANING OF THE RESURRECTION

ST. MARK tells us that not even the closest associates of our Lord were at first clear about the meaning of the resurrection. Commanded to tell no one what they had seen until the Son of man should have risen from the dead, Peter, John and James "kept the matter to themselves, questioning what the rising from the dead meant." They did not know. And, now, more than 1900 years later, it appears that millions of professing Christians still do not know.

Most of them seem only to know conclusions without knowing the premises of the conclusions. It is difficult to determine whether complete ignorance would be more dangerous. It seems quite clear that the former has little lasting superiority over the latter. If for example one has the conclusion that Jesus' resurrection means that we shall rise also, without knowing any of the premises, a beginner at logic could quickly reduce his position to a shambles. It does not immediately follow that because Christ lives, we shall live also, any more than it follows that because He is God, we are gods, or that because He is sinless, we are without sin. A very great deal must be placed between His resurrection and our hope of heaven if the latter is to stand any strain.

It may therefore be declared that whoever too simply regards Easter as a guarantee of heaven may miss its meaning quite as much as any who admit ignorance about the whole question. What the resurrection *means* escapes the one quite as much as it does the other.

So Blinded by Their Sin

The Epistle to the Romans is apparently the earliest extant Christian writing to point to the basic meaning of the resurrection. St. Paul tells us in the first chapter of that letter that Jesus was "designated Son of God in power according to the Spirit of holiness by his resurrection from the dead." The first and most basic meaning of the resurrection is here declared to be this—that Jesus is *Christ*—the Anointed One whom the Jews expected to come some day to establish the kingdom of God. The resurrection is not the only evidence that this is the identity of Jesus, but it is in Paul's opinion the chief part of it.

It is like the last act of a drama in which the mysterious hero is unmasked, and we are shown who he is. St. Mark tells us that no-

body really knew, in the days of His flesh, that the Jews were so blinded by their sin, and that the apostles were Jews, that it was only with the greatest difficulty that even Peter came at last to the threshold of finding out who Jesus is. The resurrection, says St. Paul, cleared up some of the mystery by declaring unmistakably that Jesus is the Christ, or, as the apostle put it, "Son of God in power."

Not even this, however, may be put so simply. St. Paul says that our Lord was "designated Son of God in power according to the Spirit of holiness by his resurrection from the dead." The apostle does not mean that Jesus became Christ. He distinguishes between the resurrection and its meaning, and asserts that the meaning of the resurrection was revealed by the Holy Spirit—that the identity of Him who was always Christ was at last made known. One recalls St. Matthew's assertion that flesh and blood had not revealed the identity of Jesus to Peter—not even the flesh and blood of Jesus! It was something revealed—just how, we are not told, except in brief synopsis by Paul, that the resurrection designated Jesus Son of God in power, according to the Spirit of holiness.

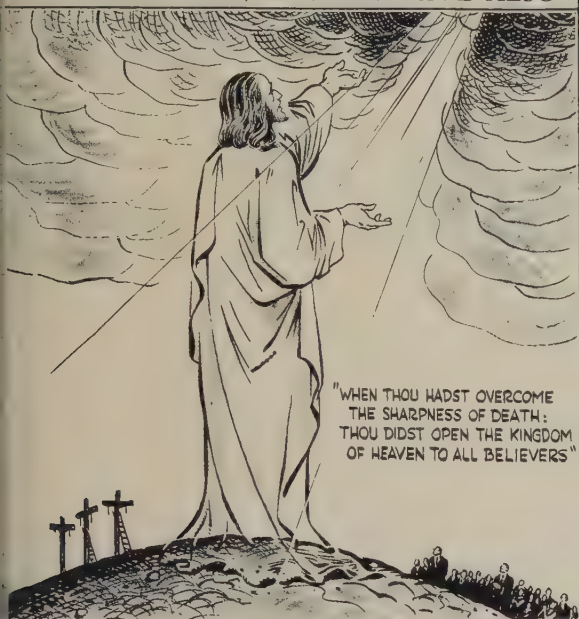
New Covenant in Force

The basic meaning of the resurrection is therefore this familiar Christian declaration that Jesus is Christ. But this involves everything else. It involves the Kingdom of God, for example, for what's a King (or Christ) for but to be King of a Kingdom? It involves the declaration which the first Christians were apparently not long in making, that the Kingdom of God is breaking in—is coming into the world. It involved even the expectation of the Lord's early return for Judgment, the postponement of which the Church displayed such ingenuity in explaining.

The most important derivative of the basic meaning of the resurrection, however, is that the New Covenant is now in force. The Old Covenant of Law, which so many of the prophets had declared at an end, was certainly ended when Jesus died. His rising meant that a New Covenant—a Covenant of Grace—had been established. "Christ the first fruits," says St. Paul, "then at his coming those who belong to Christ." Christ's rising is God's declaration that Jesus neither taught nor died in vain; that sin shall not bar the gates of heaven.

CTION

"BECAUSE I LIVE, YE SHALL LIVE ALSO"



By F. O. Alexander
from "The Philadelphia Bulletin"

en, for God offers to pardon and restore; that the old picture of God as stern Lawgiver and Judge and Punisher of disobedience had been retouched to depict Him as One who seeks and saves that which was lost.

The validity of this rests squarely on the resurrection, for as St. Paul declared, "If Christ has not been raised, your faith is futile and you are still in your sins." It is not that the word of the "historical" Jesus is not important. It is. But we know that it is valid neither because He said it, nor because He died, but because He rose and in rising established the basis which led to His identification and the Christian declaration that He is Son of God in power.

Christ's rising points not only to the New Covenant, but also to the New Israel. Who are the new people of God but those who have ears to hear this Gospel? The Church is no more a national group than it is a gathering of likeminded people—of those who are looking for the Kingdom of God. It is a new people, a new "nation," a group bound together by God, a group in which there is neither Jew nor Greek, bond nor free, but Christ is all. It is a renewed people and a renewing people

—one bound to God and together in a new-covenanted relationship of love in which each can claim the love and loyalty of the other, and each looks for forgiveness and for forgivingness. The area in which the New Covenant is binding, the New Israel is heir to and receives earnestness of fulfillment of the promises of God. It has the Messianic Banquet each time the Holy Communion is celebrated; it is joined in worship with angels, and archangels, and all the company of heaven; it faces Judgment with the hope of forgiveness.

All Rests on This

Without the resurrection of our Lord, at all events, there would be no Church, no talk of a New Covenant, no belief in a Christ, no Gospel, no Christian faith. Nothing that we know and identify as specifically Christian would be known or identified as such but for Jesus' rising from the dead. All that the Christian faith is and all that it involves rests on this. All that the Church is and promises to become depends upon it.

It may be a vague intuition of this importance of Christ's resurrection which fills the churches on Easter Day. The great majority of Christian people may not be articulate about the meaning of the resurrection, but they seem at least to suspect that this is the most important of Christian events—more important than Christmas or Pentecost, for without the revelation of the identity of Christ at Easter, the Church would not have begun celebrating the birth of Christ any more than it would have begun celebrating the gift of the Holy Ghost. It could never have come to do either.

The Gospels say that when our Lord was seized by the Temple police in the Garden of Gethsemane the night before he died, his disciples forsook him and fled. They became fugitives, and they went into hiding. What brought them forth and gave them courage to preach was the event we call Easter. Jesus rose from the dead, and through the operation of the Holy Ghost His rising came at last to be understood to mean that He is Christ—Ruler of life and of death, as well as of the past, and of the present, and of the future.

FOR THE BOARD OF EDITORS

Charles Edward Berger

OD — PROTESTANT AGAINST EVERY ERROR OF MAN

The EVANGELIZATION OF DEATH



by CARROLL
SIMCOX

... rector of Zion Episcopal Church in Manchester Center, Vt. ... is no stranger to ECnews readers or for that matter, to the Episcopal Church. He is the author of *Righteous Indignation*, *Living the Creed*, *Living the Lord's Prayer* and *Living the Ten Commandments*, which appeared serially in this magazine during Lent in 1952. He has also written for many other publications and has prepared a number of teaching pamphlets.

Until we understand our Christianity as the way by which God delivers us from death, our religion must continue limping on crutches.

DR. J. PATERSON-SMYTH'S classic work, *The Gospel of the Hereafter*, opens with this arresting complaint:

The Lord is risen, but the people do not know it. There is no death, but the people do not believe it. Human life is the most exciting, romantic adventure in the Universe, going on stage after stage till we are older than Methuselah and then on again through the infinite eternities—and yet men pass into the Unseen as stupidly as the caterpillar on the cabbage-leaf, without curiosity or joy or wonder or excitement at the boundless career ahead.

These words were written in 1910. Since then, we have been through two world wars and other vast tribulations. Most Christians have learned some lessons from these experiences. The ancient Aeschylean line is timelessly true: "Men shall learn wisdom, by affliction schooled." The modern Christian, schooled by pain and disillusionment, is learning what he ought to have known from the beginning: to seek his strength and sufficiency in God rather than in himself.

This is great gain, this Christian rediscovery of Christian humility. It may be that the most important fact of our age will turn out to be the rediscovery and restoration of the Christian faith in its fulness, by the Christians of this age. There are solid evidences that this is going on, along a number of lines.

It must still be said, however, of too many of God's people: "The Lord is risen, but the people do not know it." If we are to recover the fulness of our faith we must rediscover the power of Christ's Resurrection on which

is the heart of the Gospel. Why, after all, did Christ come to us? He came "that whoever believeth in Him should not perish but have eternal life." (St. John 3:16) is the part of the Gospel which we have largely forgotten: that Christ does not come to make us good, or to give us peace of mind or to cure our complexes, but to deliver us from death and to give us eternal life.

Until we understand our Christianity as the way by which God delivers us from death, our religion must go limping on crutches.

Death Prelude to New Life

There is a distinctively Christian doctrine of death, and this doctrine should dominate all our thinking about living and dying. We find it admirably summarized by Dr. John Mackay in these words:

Before Jesus died, Death was man's greatest terror. It spelt frustration for his hopes; it was the sombre gateway to a realm of shadowy existence replete with dread bereft of vital meaning. But by His death Christ saved Death. He "made Death his mother," to use the phrase of Miguel Unamuno. In her dread womb He engendered a new race of men. He made her the medium of rebirth and the organ for promoting great spiritual ends. He evangelized Death. To be "crucified with Christ," to be "dead with Christ," became henceforth the prelude to new life; to die for Christ became the fulfillment of many an ardent dream. How and when did the change come? Jesus Christ became the Crucified Conqueror of Death: "God raised him from the dead." (Eph. 1:20)

Such is the Christian doctrine of death. That Christ has "evangelized" it, what

may mean. In the following paragraphs shall try to express and explore this meaning.

To understand Christ's evangelization of death, or any other of His saving works, we must learn to think biblically. This is one of the prime needs of modern Christians: to learn to think biblically. This does not mean mere archeological exercise of forcing our minds to follow the alien groove of ancient pagan thought. It means simply that we view ourselves as what we are in Christ: God's people Israel, to whom the oracles of God are committed and whose eyes have seen the salvation of God. The language of the Bible is the language of our covenant with God, and to be at home with God we must learn the language of His household.

Death Has Several Meanings

In this language of salvation, the word death has its own peculiar meaning, distinct from the meaning it has in the world. In the Bible, death means not simply the event which brings life to a close. It is that event which has a divine meaning.

Death has in fact several meanings to the Christian of faith. One is its signification of man's creatureliness, which links him with the beasts. (Psalm 49) is a typical expression of this meaning, and of its implications. We are tempted to forget what we are and to suppose that we are gods? Remember, O man, that thou art dust, and unto dust thou shalt return! This is good for what ails us when we grow grandiose.

Death is a punishment for sin. "Since by Adam, in his sinning) came death, by Christ (Christ) came also the resurrection of the dead." (I Cor. 15:21) An objection is often raised to this proposition in this form: Is not death the natural end of life for a natural being? And has not God created man a natural being? Why then call man's death a punishment for sin?"

Is it true that any assertion we might make as to what would have happened if Adam had not fallen into a state of sin must be purely speculative. There are passages in both Testaments which seem to express, simply, the view that man's death is the direct consequence of man's sinning. We are not obligated to make up our minds about it. But one thing seems only too clear: our sin which makes the crisis of death a agony that it is for us. Why is death such a horror to the natural man? Because he longs to this present life? Because of his ambition and hypertrophied self-love, which is the very essence of sin? Death as the supreme horror is indeed the punishment of sin. This is not a speculative matter at all but one of elementary self-knowledge.

Death, as biblically viewed, is not a pretty thing. In the Bible we find no nice-nelly euphemisms for death, such as "passing away," "the end of life's fitful fever." Death is bitter (Deut. 30:15-19); it is bitter (I Sam. 31:2); it is horrific (Ps. 55:4f); the power of death is ascribed, by a Christian writer, to the devil (Heb. 2:14). Pascal is thoroughly biblical in this *pensée*:

The last act is tragic, however, happy all the rest of the play is; at the last a little earth is thrown upon our head, and that is the end forever.

Even after the Resurrection of Christ, the event which demonstrates our Lord's mastery over the monster, death is still seen by St. Paul as "the last enemy" which has yet to be totally destroyed. (I Cor. 15:26) Since we live in the same age as did Paul, between Christ's Resurrection and His final coming which will inaugurate the eternal new order in which death shall be no more, we can only regard death as a foe whose malevolence lingers though his power is broken. Death has been evangelized only to the extent that it is now made to serve the Lord's gracious purposes toward His people; it has not been evangelized in the sense of being made a good thing in itself.

Risen Christ Proclaimed

But we cannot open the New Testament without sensing that a most glorious revolution has taken place. Every line of every New Testament writing is, in one way or another, a proclamation that Christ is risen. The conviction which animates the New Testament, and animates us if we are Christians, is that by His dying and rising again Christ has, in the words of our Easter collect, "overcome death, and opened unto us the gate of everlasting life." It is not exactly correct to say that Christ has destroyed death, in the sense of abolishing the experience itself. The Gospel claim is rather that God opens up to us, through Christ the Mediator, a way of living in which death is no longer the destroyer of life but rather the passage from a lower to a higher stage of life.

Our deliverance from the power of death is given to us as we are found "in Christ." I hesitate to try to define the meaning of this absolutely basic Christian term. Anything we say about it must seem either an over-simplification or an over-complication. But we must make the effort: to be in Christ is to have been baptized into Christ, in such a way that we actually participate in His living, His dying, and His rising again. Or, to put it another way, to be in Christ is to be so united with Him by faith and love that His life is reproduced in us. St. Paul expresses the meaning of being in Christ in two distinct but closely related ways. Sometimes he dwells on the personal faith of the Christian in Christ who has learned to trust in Christ and in Christ alone. This personal relationship he expresses in his characteristic confession:

I am crucified with Christ: nevertheless I live: yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me. (Gal. 2:20)

In other passages he dwells with great emphasis on his favorite notion that the Church into which we are admitted by

(CONTINUED ON PAGE 32)



MODERN MAN AND MODERN

The surrender of intelligent young Westerners . . . to the Marxist doctrine . . . was and is a most profoundly troubling phenomenon.

IN THE history of the past hundred years we are beginning to realize how deeply the current of determinism, one might almost say automatism, influenced the development of both of the forms of organization, capitalism and communism, coming out of this period. In its origin communism was bound to an orthodoxy so narrow, so dogmatic, that it is difficult to see how it could have developed in any fashion other than it has. This would appear to be true even if the experiment of communism had not first been undertaken on a large scale in Russia, where centuries of tyranny and a kind of Chinese wall keeping out the West had prepared a passive people to accept a new and far more thoroughgoing kind of despotism.

In a time in which personal choice and personal responsibility—the conscience of the individual—have been blurred and confused by the rise of great impersonal forces, one of the attractions of communism is that it promises the surrender of the will. The will and the conscience are reposed in a depository of granite solidity under a guardianship that re-

solves all ethical and moral problems. This necessity of individual surrender permeates Marxism from beginning to end. It is fundamental to the outlook of the founder of communism. In another age Marx might have been a religious prophet of the blood and brimstone variety. He had a deep and real conviction of the evils of industrialism. This conviction took the form, within the frame of the determinist and authoritarian philosophy of Hegel, of what amounted to a religious system; a religious system devoid of a beneficent god and of any vestige of mercy. But the moral categories were as absolute as any the world has ever seen.

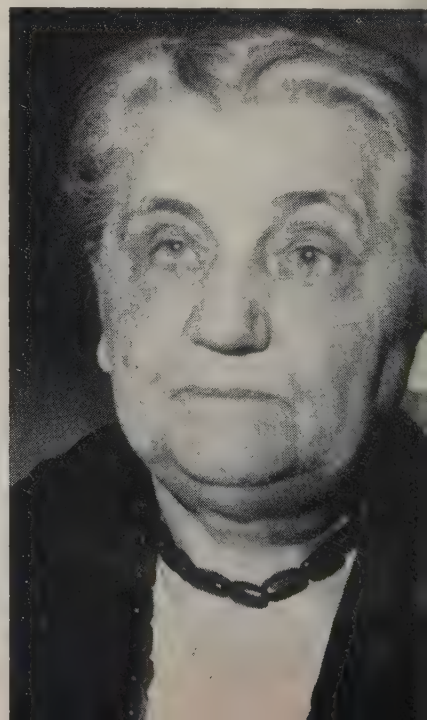
In the view of this avenging prophet everything bourgeois was bad, wicked, corrupt. It was inevitably doomed by its own corruption, its own contradiction, its own inherent evil. In other words the escalator was moving downward, carrying the owners, the bosses, their paid hirelings of the press, and other bourgeois dependencies. Reaching the bottom, with the inevitable breakdown of the bourgeois economy, they would be de-

stroyed in a Wagnerian apocalypse of fire and blood. After this denouement the “good” workers would take over and begin the building of the perfect socialist state. From this point on there were way stations along the route, including the period necessary for the withering away of the state, but the progress was to be nearly automatic and self-regulating.

There is an increasing recognition of the attraction that communism exerts as a kind of religion; a false religion but one nevertheless with the same moral imperatives of heaven and hell, good and evil. As Professor Boulding points out, in the “materialist” outlook of Marxism the ideology, religion, and institutions of man are not independently determined but are mere creatures of the techniques of production. Nevertheless from the viewpoint of Marxism as an ethical system, the dialectical materialist interpretation of history plays much the same role as the concept of the will of God in Christian ethics. It is, says Professor Boulding, an omnipotent force which requires the individual to give his voluntary consent.

Karl Marx (l.) created a dogma whereby people surrender from beginning to end. In 1925 Britisher John Maynard

Keynes found Russia thoroughly repellent. And Jane Adams paved the way for America's social security system



DOGMA

Therefore in Marxism as in Calvinism the individual is called upon to exert his efforts toward salvation. In Boulding's view those Marxists have been heretics who have maintained that because the dialectical process was invincible and inevitable there was no necessity to enlist in the class war—one could simply wait for the glorious revolution to come about. The orthodox are those who invoke the rallying cry, "Workers of the World, Unite!" even though at first glance this seems incompatible with the automatic processes of history laid down in the gospel of Marx.

The moral categories are, however, as rigidly set forth as in any primitive religion. They are as final, as arbitrary, as inviolable. Dr. Charles Lowry in his scholarly study "Communism and Christ" has analyzed the appeal of Marxism as a fake religion. As Professor Boulding says, this may be one of the most important reasons for the attraction Marxism has exercised during the past century. It is just here that the most searching examination of the Western outlook, an honest self-examination of the Western mind, becomes essential. The surrender of intelligent young Westerners brought up with every educational advantage to the Marxist doctrine to such a degree that they became tools of the Communist conspiracy is a most profoundly troubling phenomenon no matter how limited it may be. It is perhaps better understood in the context of a search for an absolute, a great and seemingly unquestionable body of authority in which the uneasy burden of the will and the conscience may be laid down. The reasons why the desire to surrender should be strong are many and diverse.

It is enough to suggest here that the influence of the determinist viewpoint out of the nineteenth century may have played a part greater than has been suspected. We must ask the question whether or not it prepared the way also for the surrender of the will; for the alienation that must have occurred before an intelligent young Westerner could embrace the dogma of Marx as exemplified in the police state that is the Soviet Union.

This question of the divorcement of the individual from the roots of West-



China with the persistence of the patriarchal family: Such a family could not survive in the very highly developed commercial-industrial society of today.

ern society deserves far more consideration than it has been given. In his little book called "Laissez-Faire and Communism" John Maynard Keynes has some trenchant things to say about Communism as a set of religious beliefs. Keynes visited Russia in 1925 and reported that he had found it, as a man of intellect, thoroughly repellent. Sympathizing with those seeking something good in Soviet Russia, he went on, and this was nearly thirty years ago, to add:

"But when we come to the actual thing, what is one to say? For me, brought up in a free air undarkened by the horrors of religion, with nothing to be afraid of, Red Russia holds too much which is detestable. Comfort and habits let us be ready to forgo, but I am not ready for a creed which does not care how much it destroys the liberty and security of

daily life, which uses deliberately the weapons of persecution, destruction, and international strife. How can I admire a policy which finds a characteristic expression in spending millions to suborn spies in every family and group at home, and to stir up trouble abroad? Perhaps this is no worse and has more purpose than the greedy, warlike, and imperialistic propensities of other Governments; but it must be far better than these to shift me out of my rut. How can I accept a doctrine which sets up as its bible, above and beyond criticism, an obsolete economic textbook which I know to be not only scientifically erroneous but without interest or application for the modern world? How can I adopt a creed which, preferring the mud to the fish, exalts the boorish proletariat above the bourgeois and

(CONTINUED ON PAGE 27)

WITH ANSWERS
BY DORA CHAPLIN

H. Armstrong
Roberts Photo



His Purpose Was To Show Power of Divine Love

Dear Dora Chaplin:

I am very mixed up about the Crucifixion. I don't see why Jesus had to die. For one thing, didn't it let His friends down and get them into a lot of trouble? I don't mean this to be irreverent.

Charles M. (Okla. 14 years old)

DEAR CHARLES:

You have asked a question which I hope will go on answering itself to you all your life. No one can begin to see a full answer until, as the years go on, he learns more about Christianity and more about the fact of Sin, but I will try to give you some

ideas to help you discover this wonder for yourself.

Let us look at the second part of your question first, in relation to Our Lord's friends. Could Jesus Christ, Son of God, run away? If you could read the Gospels carefully you can see

(CONTINUED ON PAGE 30)

No Farewell to the Fairways

BY RED BARBER

SHE realized that faith and confidence were as necessary in golf as the technique connected with the many complicated shots in the game, and so with that mental power behind her she went on to win many of the top women's tourneys. That was some time ago.

Today, the wife of the Bishop of Pittsburgh holds a handicap of four, and is weighing the possibility of entering the women's national golf championship for '54. (Twenty-five years ago she was a scratch player, and relinquished her ranking entirely.)

Mrs. Austin Pardue did not always have that certain competitive spirit that separates the champions from the rest of the field, but it didn't take her long to acquire it.

Often Semi-Finalist

Before she met the bishop-to-be, Dorothy Klotz—raised in Winnetka, Ill., and a member of the Indian Hills Golf Club there—played all kinds of school sports, but in her late 'teens specialized in golf and tennis. Scoring well in local and national golf tournaments, she won her share of the smaller matches and managed to wind up often as semi-finalist against nationally ranked competition. But, here the big victories halted—it seemed her competitive spirit had not grown to the stage where she could capture tourneys on a level with her ability.

Just about that time, she became acquainted with Austin Pardue, who was a student then at the General Theological Seminary and a candidate for Holy Orders from the Diocese of Chicago. Since they were both deeply interested in athletics, they often talked about the philosophy of sports and its relationship to faith and spiritual values.

Perhaps these chats brought the boost needed to give Dorothy the spark that later carried her to golfing heights, and to a position where the noted sports writer Grantland Rice once recognized her as the outstanding woman golfer of the season, ranking her third in the nation.

Anyway, she proceeded to lead the field consistently, and at the same



Mrs. Pardue: A long ball hitter

time lent her energies as a volunteer Church worker in the slum district of Chicago.

Within a short time, she started to win golf tourneys of importance, chalking up the Chicago District title and the Illinois State crown. Not long afterward, she was married to the then Rev. Austin Pardue, moving to Hibbing, Minn., where he became rector of St. James' Church.

While visiting her father, during the winter season in Florida, Mrs. Pardue competed against some of the top women golfers of the nation, including Glenna Collett Vare. Soon came victories in the Florida State and the South Atlantic States Tourneys, and it was after that season that sports writer Rice gave her the ranking of No. 3 nationally.

Considered Longest Hitter

As a member of the American team, she played against the Canadians, but, because of her need at home as the mother of two small children, she had to turn down the invitation to

make a European tour. But, still in there swinging the clubs, she annexed the Minnesota State title three times in a row and captured the women's national driving championship—to become considered then as the longest hitter in women's golf.

When the Pardues moved to their next parish in Iowa, Mrs. Pardue was for two consecutive years Iowa State champ, and managed to hit the runner-up spot in the Trans-Mississippi tourney held in Tulsa, Okla. While the children were in their younger years, she took up tennis (forsaking golf a bit because of the time necessary for constant practice), and before long she was entering small tournament competition, winning more trophies and recognition.

Retired L. I. Bowl

Once again taking up golf, after many years and since the children have grown up, Mrs. Pardue just last summer journeyed to Long Island and won the Maidstone Club title for the third consecutive time, shooting a 76 and retiring the championship bowl. Now she is weighing whether or not to try her clubs in national competition.

Through the experiences gained in an athletic career, and with the bishop's great interest in sports, it is not difficult to see the reason for Mrs. Pardue's development of a spiritual philosophy on sports that has permitted her to be of much aid to people seeking advice on this subject.

In 1932, when she won the Minnesota title, the Minneapolis Tribune wrote: "Mrs. Austin Pardue . . . blazed a red letter chapter into Minnesota golfing annals . . . to regain the state championship with a sensational display of sub-par golf." She scored a record-breaking 77, the paper reported, and then in the afternoon round for the first nine holes posted a 35, "probably one of the hottest competitive streaks of golf ever produced by a woman."

It is easy to see that the competitive spark is still burning, as years have passed since that sensational play and Mrs. Pardue contemplates entering national competition once again.

END

A Roundup In Brief

By EDMUND FULLER

THE TIME has come for a necessary roundup of some important books, published in the last few months, which it has not been possible to review in detail. Yet even in the face of the pressure of new titles, I feel that it is valuable to call the following items to your attention, however briefly, before they slip hopelessly behind. Each of you will recognize the books having special value for you.

■ **The History of American Church Music.** By Leonard Ellinwood. Morehouse. 274 pp. \$6.00.

Every church musical director would be interested in this volume, which might be especially recommended for a parish library. No man in America is better qualified in this field than Dr. Ellinwood, who is officially associated with the National Cathedral, the Library of Congress, and was a member of the Joint Commission on the Revision of the Hymnal. With many illustrations and a great amount of reference material, it surveys music in American churches from Colonial times (including New Spain) down to today.

■ **The Church and Mental Health.** Edited by Paul B. Maves. Scribners. 303 pp. \$4.00.

Reuel E. Howe, David E. Roberts, Cyril C. Richardson are among the contributors to this valuable symposium. It also includes articles by several practicing psychiatrists, and by public officials in the field of mental health. This is a subject of immense importance to the church, for only in integration with a sound religious life can a true mental therapy exist, and in turn such modern therapies are important adjuncts to pastoral work. Such a study as this helps to counteract the absurd, wholly secular emphasis on a so-called spontaneously "healthy

man," the popular humanist abstraction of the widely read Overstreets. There are in all, seventeen articles by fourteen contributors.

■ **The Third World Conference on Faith and Order** (Lund, 1952). Edited by Oliver S. Tomkins. SCM Press.

The official and complete report from Lund—important to all who are concerned with the Ecumenical movement, and obviously useful as background study in anticipation of the World Council meeting, coming this August at Evanston.

■ **The Kingdom of God.** By John Bright. Abingdon-Cokesbury. 288 pp. \$3.75.

A Biblical study, tracing a unifying concept, in terms of the Kingdom of God, through the development of the Old Testament and into the New. Historical in its principle. Mr. Bright's doctrinal background is Presbyterian. This survey of what the Kingdom has meant in history is a challenge to the church of today.

■ **Introduction to Religion.** By Winston L. King. Harper. 563 pp. \$6.00.

Dr. King, a Congregationalist, attempts by the historical method, "to give insight into the religious approach to life, whatever its forms and level, and to some extent to discuss the total development and meaning of religion in the life of mankind." Though he disavows the intent or methods of comparative religion, a survey of the world's religions, other than Christian, is a part of his program. It is a massive, richly documented work, of special significance and value to the student of the history and philosophy of religion.

■ **Experience and Interpretation.** By Charles E. Raven. Cambridge University Press. 227 pp. \$4.00.

This is the second series of Canon Raven's Gifford Lectures, 1951-52, called in their entirety, "Natural Religion and Christian Theology." The first series, *Science and Religion*, was published last Spring. These lectures have been called a modern *Religio Medici*. This, and the previous volume, are for the scholarly reader.

■ **Churches and Temples.** By Paul Thiry, Richard M. Bennett, Henry L. Kamphefner, Reinhold. \$18.

A new volume in the Progressive Architecture Library, this is a technical study in the problems and challenges of contemporary ecclesiastical design. It is large in format (9 x 12) and profusely illustrated with photographs, drawings, and plans. After a preliminary historical section, it divides itself into sections representing contemporary architecture in Roman Catholic churches, Synagogues, and Protestant churches. For the student and practitioner in ecclesiastical architecture it is valuable and also historically and as an art book. Any parish planning church construction should consult it as an adjunct to conversations with an architect.

Lund Cathedral, Sweden: Scene of 1952 Ecumenical Meetings.



RECOMMENDED READING

Roger Williams. Perry Miller. Bobbs-Merrill. \$3.00.

The Holy City. A. N. Williams. Duell, Sloan & Pearce. \$6.00.

Stay on, Stranger! William Dutton. Farrar, Straus & Young. \$1.75.

The Carolina Back Country. Charles Woodmason. U. of N. C. Press. \$5.00.

China in the 16th Century. Matthew Ricci. Random House. \$7.50.

The Passionate Heart. Bextrix Beck. Messner. \$3.50.

The Greek Passion. Nikos Kazantzakis. Simon & Schuster. \$4.00.

Not as a Stranger. Morton Thompson. Scribners. \$4.75.

Christian Worship. George Hedley. Macmillan. \$4.50.

Augustine: Earlier Writings. Ed. by J. H. S. Burleigh. Westminster. \$5.00.

■ **The Holy City.** By Albert N. Williams. Duell, Sloan & Pearce. 424 pp. \$6.00.

Here is a book of some fascination, well written. It is a history of Jerusalem, on a scale of 3,000 years, from the founding of the Holy City, through the whole Biblical chronicle, on up the ages of western history and the crusades, to this day when Israeli and Arab have divided the city against itself. Decidedly recommended for general reading.

■ **The Birth of Christianity.** By Maurice Goguel. Macmillan. 558 pp. \$7.50.

This is the second volume in a massive trilogy by a distinguished French scholar. Following his *The Life of Jesus*, Prof. Goguel studies the primitive church and the early developments of Christian doctrine. This large book, enormously documented, has an historic span only from the burial of Jesus to the persecution under Trajan. Judaistic and Hellenistic influences are studied, tracing the growth of Pauline and Johannine theology and what Prof. Goguel calls "pre-Catholicism." An impressive work, decidedly for the scholar.

■ **Roger Williams.** By Perry Miller. Bobbs-Merrill. 275 pp. \$3.00.

This is one volume of a series projected as "Makers of the American Tradition." Prof. Miller, distinguished author of *The New England Mind*, makes the core of Williams' writings available almost for the first time, in a skilfully edited sequence of selections, with interpretive comments interspersed. This is important Americana and religious history. Also, it restores the real Roger Williams, dispelling a slanted myth. As Prof. Miller says: "I have long been persuaded that accounts written within the last century created a fig-

(CONTINUED ON PAGE 29)

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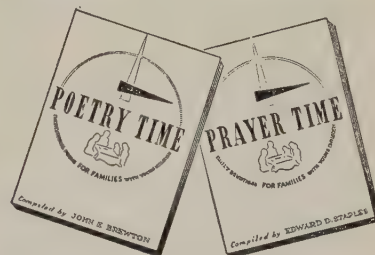
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are admirable by the canons of modern secular liberalism, but only distantly related to the actual Williams." Here is that genuine Williams, in his own words, with a friendly guide.

■ **Peter: Disciple—Apostle—Martyr.** By Oscar Cullman. Translated by Floyd V. Filson. Westminster Press. 252 pp. \$4.50.

A distinguished German Protestant's biography of the Fisherman. He addresses himself both to the historical account of Peter and then to the many vexed exegetical and theological questions that are centered

around "the Rock." It is richly documented, essentially a work for the scholar. It has particular value as a corrective to unjustifiable claims and interpretations emanating from Rome, from matters of doctrine right down to the announcement about Peter's "grave."

■ **Communion With God in the New Testament.** By A. Raymond George. Alec R. Allenson, Inc. 274 pp. \$5.50.

A British import, this is a scholarly New Testament study, not at all for the general reader. It is Methodist in background. END

MODERN MAN AND MODERN DOGMA

(CONTINUED FROM PAGE 21)

the intelligentsia who, with whatever faults, are the quality in life and surely carry the seeds of all human advancement? Even if we need a religion, how can we find it in the turbid rubbish of the red bookshops? It is hard for an educated, decent, intelligent son of Western Europe to find his ideals here, unless he has first suffered some strange and horrid process of conversion which has changed all his values."

It is this conversion which should concern us. Is it not possible that while Keynes, the agnostic, failed to comprehend it, the conversion is in large part a consequence of the alienation of intelligent young Westerners from the ethical values that have come out of the religious inheritance of the past? The further step to Communism was a relatively small one once the alienation, the conversion, had already taken place. Many intelligent young Westerners have had an occasion to regret bitterly their lapse into Communism. It should be added that many Westerners with a deeply idealistic bent saw a terrible contradiction between the ethical values professed by the West and Western civilization. They were able to believe that Communism had resolved the contradictions that seemed so glaring in the West. Pacifists took at face value the peace-loving professions of Moscow and the denunciation of "imperialist warmongers." It may thus be an oversimplification to ascribe the defection to a process of alienation. Yet if Lord Keynes' intelligent young Westerner had not been divorced from the mainsprings of Western culture and Western morality, he surely would not have so easily swallowed the Communist professions.

But if we are candid we must ask ourselves whether those who rejected freedom did so, in part at least, because the appeal of free enterprise,

the free choice, had lost its meaning? Was it because the philosophy, the doctrine, of a free society had become so materialistic that it no longer evoked a response to the impulse toward idealism and belief that is inherent in almost everyone?

Such questions cannot be answered with finality. But certain observations may be ventured. First it is true that the free enterprise system, that is to say capitalism in its extraordinary development over the past century, has never had anything like the frame of dogma which enclosed the Communist system. That is at one and the same time an advantage and a disadvantage.

It is one of the reasons why a pluralistic as opposed to a monolithic society has been possible. Many voices have been heard. Many choices are evident even on the lower levels of society. This is the theme that runs through Howard Bowen's "Social Responsibilities of the Businessman." Although there has been an increasing tendency to divorce ethics and religion from the concerns of business, in accord with the dogmatic assertion that no restraints whatsoever must be imposed upon the process of expanding productivity, the ethical-religious voice has continued to exert a profound influence in every sphere of life.

The laissez faire dogma held, in a mordant metaphor, that under the gospel of Darwin crossed with Adam Smith the strong, tall giraffes in the social corral would be able to crop all the tender succulent nourishing leaves. They would thus inevitably triumph over the short, feeble giraffes who would be trampled out of the way so that starvation and death would overtake them. But religious and humanitarian impulses, the two often inextricably intertwined, were constantly interfering with the working of this thesis. Ardent and dedi-

(CONTINUED NEXT PAGE)



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tails and Catalogues . . .



I think George needs a new Sunday suit.

Ann Holland

cated reformers, in America women
in particular such as Florence Kelley
and Jane Adams, worked tirelessly
against the abuses of the factory sys-
tem and the inhuman overcrowding of
helpless immigrants in the slums of
the great cities. No one can doubt
that they greatly affected both atti-
tude and custom. They prepared the
way for the system of social security
that was to follow. Similarly the rise
of the trade unions as a separate
force prepared the way for the eight-
hour day and the five-day week and
vacations with pay.

But the dogmatic aspects of the
free-enterprise ideology produced
strains and tensions evident in our
society today. Certain deeply held be-
liefs persist long after circumstances
have made them invalid. In the study
"American Income and Its Uses,"
which we will consider later at great-
er length, some of the strains on the
modern family are analyzed.

The belief has been deeply held,
coming in part out of our pioneering
past, that a family looks after its own
members who may be sick or old or
destitute. But the family has under-
gone a swift transformation in recent
decades, above all in response to the
demand from industry for unfailing
mobility. The wage earner must be
prepared to move on little or no notice
from one region to another or from
one industry to another. The family
today often lives in a small apartment
in a great city with no room for the
aged and no outlet for the energies of
growing children.

It has not been easy to accept a
system of social security under which
many of the family responsibilities of

the past are assumed by the state.
This goes against some of the most
deeply ingrained impulses associated
with a family dwelling place to which
under adverse circumstances all
might have recourse for food and
shelter. There were deep and abid-
ing satisfactions in that system with
its roots in a way of life coming down
from the Biblical era.

In fact the wisdom, the profound
pervasive truths of the Bible, come
out of the experience of the clan fam-
ily. But that kind of family could not
survive in a highly developed com-
mercial-industrial society. Where it
has persisted it may well have been a
factor in retarding industrialization.
China with the persistence of the
patriarchal family, extending the um-
brella of its protection over innum-
erable relatives down to the remotest
connection, was an interesting in-
stance of this retardation.

The clan family, working and shar-
ing, all for one and one for all in its
idealization, tended to minimize the
responsibility of the individual. It is
in the injunction put on the individual
to succeed, to make good, to contrib-
ute or to be cast aside that the dogma
of free enterprise bears down hard-
est. This injunction is constantly re-
iterated in every fashion by every
medium from childhood onward. The
intense competitiveness it inspires is
one reason ours is such a dynamic
society.

But this competitiveness means for
many a great and continuing strain.
The injunction to compete is enforced
on all including those who must start
at a disadvantage with a sense of in-

(CONTINUED ON PAGE 30)

Tools for the Job

By ALFRED W. BURLINGAME

AS REALIZATION grows within the Church that the need is great for building a more solid physical plant with which to do the job of bringing the Gospel of Christ to the world, more and more of us realize, too, that we have our part to play in putting the \$4,150,000 Builders for Christ campaign over the top.

The hour is near when most of the Church will be letting itself be counted among those pledging aid to our needy seminaries, overseas areas, Negro institutions and churchless communities where real opportunity lies for winning and holding new Christians.

But many of our congregations still have not received the full impact of the Church's urgent call. Not all of our Episcopal clergy or vestries or organizations are taking advantage of the tools available to help them make a more dramatic or dynamic presentation of these needs to their own people.

Record Now Available

Unless the message is put across now, and impact made, these parishes and people will be left behind when the rest of the Church makes its contribution to the urgent needs of Builders for Christ.

One of the most inspiring tools available is a phonograph record, which on one side has a 10-minute talk by Presiding Bishop Henry Knox Sherrill, and on the other, three separate 5-minute talks by lay people of the Church.

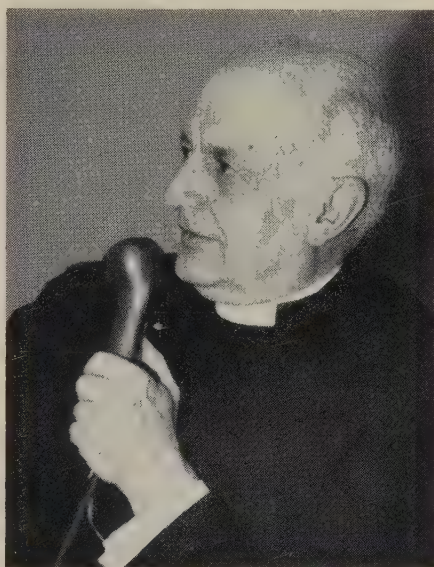
Bishop Sherrill's message sums up the purpose and needs of the campaign and recounts some of his experiences on his recent trip to the Orient, when he observed many of these needs at first hand. This message is especially effective for full parish meetings. Some parishes are planning to install phonographs in the church during regular periods of worship and sermon. Some will use the record at other congregational meetings.

Suitable for Groups

There are many people in the Church who will be thrilled to hear the voice of their Presiding Bishop, whose great humanity and dignity

and humble dedication to the work of Christ have been captured here for a few minutes on wax, in an appeal that is a stirring challenge to all who hear it.

The five-minute talks by the three lay people can be used at full parish meetings also—one, two, or all of them—but they are particularly suit-



Bishop Sherrill: A call for help

able to meetings of smaller groups like the Woman's Auxiliary, the Men's Club and the Altar Guild.

Virgil M. Hancher, president of the University of Iowa, talks on the seminary needs; Mrs. Theodore O. Wedel, member of the National Council's Division of Christian Citizenship and wife of Canon Wedel of the Washington Cathedral, tells of the overseas needs; "Red" Barber, the sports announcer, who is also a lay reader of the Church, talks on the home needs.

The record is free of charge, one to each parish requesting it. Additional copies can be obtained from National Council, 281 Fourth Avenue, New York 10, N. Y., at a small charge.

Filmstrip for Canvassers

Parishes unable to use the record can obtain the manuscript of Bishop Sherrill's message from National Council, for the minister or a lay person to read either in church or at meetings.

The Council also has prepared a filmstrip for training canvassers for the Builders for Christ campaign. It was not made to show techniques of canvassing, but to give the canvasser the basic story of the needs and the urgency of the needs. Designed primarily for training of canvassers, the strip also is very suitable for showing to entire congregations or groups.

Pictures in the strip will do much to impress people with the reasons for having the Builders for Christ campaign at this time and not at some time later. Each diocesan office will be supplied with enough prints of the filmstrip to take care of the needs of the parishes in its own diocese.

Another useful tool for the campaign is a large, eye-striking poster, two copies of which were sent without order on March 20 to all clergy on the National Council's mailing list. The poster, on a brilliant, reddish background, bears the campaign emblem and the text: "Builders for Christ—In His Name Pledge." Additional copies are available from diocesan offices.

National Council is furnishing the special campaign pledge cards, which provide for payment over a 12-month period. After a parish knows the number of pledges, packets of envelopes will be made available so that gifts for Builders for Christ will not be confused with regular offerings. The envelopes will be numbered so it will be easy for parish treasurers to keep a record.

Interest in the campaign is shown by the fact that, at the time this article was written (mid-March), a total of 1,818,000 pieces of Builders for Christ literature had been ordered from National Council and mailed out.

Parishes that arrive at Pledge Day (in most dioceses, May 2) having used every means at their disposal to present their congregations with the facts of Builders for Christ, will be the ones to take the lead in this united effort to see that the Episcopal Church has the tools for its own job: Strong educational institutions, and churches where they are most urgently required for the forward progress of Christ. **END**

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NORTHEAST

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he proved to be simply retarded, not mentally deficient. He was well worth the extra effort of his parents and the school, for, in a surprisingly short time, he took the place in the community to which his inheritance entitled him.

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justice and inequality. In their study of contemporary problems of family support carried out in the project on Ethics and Economic Life, J. L. McConnell and Janet M. Hooks show how under conditions of modern industrialism the children both of broken families and of large families are penalized. The increase in family instability and breakdown, of which the sensational increase in the divorce rate is a consequence, leaves many children in the care of one parent, more commonly the mother, who may be unable to meet the family's financial needs. According to census estimates made in 1949, the median income of one-parent families was \$1,597 while the median income for families with both parents was \$3,174.

As these same authors observe, some families have considerably more of the good things of life than others and are therefore able to give their children a much more favorable start. Preliminary data from the 1950 census shows that one-fifth of the families and unrelated individuals with the highest incomes received 47 per cent of the total income of the country. On the other hand the poorest one-fifth received only three per cent of the total national income. END

DIVINE LOVE

(CONTINUED FROM PAGE 22)

that he was warned of the danger. Moreover, right to the end, He said and did things which made His enemies more angry at Him, actually more afraid of Him, than ever. People saw Him (just as we do today) either as someone who will deliver us and help us, or else as someone who disturbs us and wants us to change our ways. This last group were his enemies. They could not stand His perfection; it showed up their selfishness and they no longer felt important. It was they who invented unjust reasons for getting rid of Him. Would you have had Him not stand up for the right in order to save His earthly body? Or would you have had Him perform some magic? (Re-read the story of the Temptations of St. Matthew 4:1-11 and think about this again.) Remember that Jesus came not merely to save His friends of that day, but the whole of mankind, including you and me. On the night before the Crucifixion you will remember the words spoken at the Last Supper: 'This is My Body,' and 'This is My Blood of the new testament, which is shed for many for the remission of sins.'

Jesus came to show us what God is like. Man had not had the Love of God

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KENOSHA, WIS.

EPISCOPAL CHURCHNEWS, APRIL 18, 1954

revealed to him completely until he saw it on the Cross, right there before his eyes. Try to see the *two* parts to the story of the Cross: one is human sin, the other is the amazing love of God. Jesus Christ wanted to carry out God's purpose, *no matter what the cost*. His purpose was to show the power of Divine Love, which is limitless—as though God were saying to the murderers, "I shall go on loving you, no matter what you do, but it will be at the price of the suffering and death on the Cross."

More than eight hundred years ago, someone asked St. Anselm (Archbishop of Canterbury) almost the same question you have asked me. He said, "Couldn't there have been an easier way?" And St. Anselm answered, "You have not taken the seriousness of Sin into consideration!"

SEND YOUR QUESTION TO:

**Dora Chaplin, c/o ECNEWS
110 North Adams Street
Richmond 11, Virginia**

Letters welcomed from
Young People Parents
Clergy and others

But do you not see that the Cross is really a triumphant thing? Our Lord's enemies tried to put out the light of the love of God as though it were a little candle. The Cross is not the end. The flame bursts forth more brightly than ever, on Easter morning, doesn't it?—here is the Victory of God. The friends of Jesus were not unhappy for long, and later, at Pentecost, they received the strengthening power of the Holy Spirit. They in turn would need this strength—they too might have to suffer for the right.

I do hope, Charles, that you will come to see that the clash between man's selfishness and sin and the love of God goes on around us all time. That is why each man has to take up his cross, but do you see that it can become the victory, not the defeat, in our lives today if our selfishness dies on it, and we let the unconquerable love of God draw us into the life of His Body, the Church, because in that life we become one with Christ? You remember Our Lord's words, "No man cometh unto the Father but by Me."

There is a lot to think about in this letter. Perhaps your Rector will have time to talk it over with you, and explain the part that is so hard to put

into writing. Or you might like to discuss it at your Young People's Fellowship. Thank you for asking a question which I hope will be helpful to many others at this time.

Dear Mrs. Chaplin:

I have just had a big argument with my mother. I am nearly seventeen, a Senior in High School, and I write to a boy who is a Freshman in college. My mother always wants me to show her his letter, and I say that I am too old for that. She wants me to tell her everything I do and instead of wanting to I am getting worse, I don't want to talk over things at home at all . . . I am the youngest in the family.

Mildred F. (Penn.)

DEAR MILDRED:

Unless there is some very special reason for it, I am afraid I do not think you should be obliged to show your letters. If you do, it should be by mutual agreement, and in special circumstances. I would add, however, one big "If" to what I said so firmly in the beginning: "*If you are behaving like a responsible person and not giving your mother any real cause for worry.*"

Maybe it will help if we try to see things from your mother's point of view. I would like to know more about her. One important thing you tell me: you are the youngest in the family. Sometimes parents, without knowing it, do not like to see the youngest grow up. When you were at the chatterbox stage you probably ran in and told everyone the news and both your mother and your older sisters enjoyed it. Sometimes mothers spend rather dull days alone and they look forward very much to the family's coming in at night, it brings company and a little excitement. It is always difficult for relations to realize that the youngest in the family is a dignified person with a life of her own, not just someone to be protected and "babied" (and perhaps teased).

Try to see your mother's side: she has given many years of her life to taking care of you all, and instead of thinking only of your annoyance, try to share with her the tid-bits of news you don't mind discussing. She is missing your confidences, she may even think you don't love her. When by your behavior you have managed to convince her that you do, also that you are a woman yourself, and want to be met on a woman-to-woman basis, I think you can say frankly that you will be grateful if she won't ask to see your letters, *because she can trust you*. Your own conscience is your guide here.

Schools

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SHATTUCK SCHOOL — FARIBAULT, MINNESOTA

HAWAII

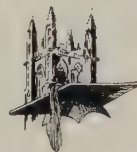
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APRIL 25 ←



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Y.W.C.A. Camp in New York State seeks additional experienced staff wanting continued summer connections. Decentralized program for 250 girls—ages 9 to 17. Group leaders, general counselors, teen-age activities director, waterfront, conservation and camp craft counselors. Write Box 1203 Episcopal Churchnews, Richmond 11, Va.

A small church school and junior college for girls is interested in receiving applications from teachers in several fields. High academic standards with emphasis on cultural education. Small classes, daily chapel. Churchmanship moderate and evangelical. Art, Latin, voice history, physical education, are subjects that may be open this September. In Latin and history master's degrees required. Reasonably good cash salary plus all living. Rectors in touch with teachers are requested to make recommendations. Box 1207 Churchnews, Richmond 11, Va.

Come West, young man, Come west! Wanted—Assistant Rector for growing active parish, Pacific Northwest. Preference young single priest, moderate churchmanship, capable in youth work. Adequate salary. Correspondence invited. Box 1211 Episcopal Churchnews, Richmond 11, Va.

LATIN AND SCIENCE TEACHERS wanted for small overseas Church boarding school. Five years' experience. Single. Salary reasonable. Living and quarters provided. Box 1213 Episcopal Churchnews, Richmond 11, Va.

HOUSEKEEPER, who likes Children, wanted for home with father and boys 8 and 6, girl 2. New brick home with four bedrooms, large lawn on Chesapeake Bay. Father is local executive and vestryman. Maid retained. Please furnish references and reply Box 141 Reedville, Va.

PROMOTIONAL SECRETARY needed for Middle-western Boys' Home. Reply Box 1215 Episcopal Churchnews, Richmond 11, Va.

PARISH AND RECTOR'S SECRETARY needed at the Church of St. Michael and All Angels, Baltimore, Maryland. Write, stating age, experience, salary required and giving references.

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Married Priest, 35, desires active parish. Experienced in youth and college age groups. Box 1210 Episcopal Churchnews, Richmond 11, Va.

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PARISH PRIEST, early forties, married, Prayer Book Churchman, desires move to Midwest or South, invites parish inquiry. Box 1214 Episcopal Churchnews, Richmond 11, Va.

PRIEST, 38, single, moderate churchman, looking for progressive parish. Seventh or Eighth Province preferred. Box 1216, Episcopal Churchnews, Richmond 11, Va.

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FOR EPISCOPALIANS. The Episcopal House of Chautaugua, New York, Inc., offers to Churchmen and their families simple but comfortable rooms at this famous summer resort. Clergymen especially invited. For rates and reservations write Mrs. Rodney Brace, 519 Chestnut St., Lebanon, Pa.

EVANGELIZATION OF DEATH

(CONTINUED FROM PAGE 19)

baptism is the body of Christ, the outward and visible sign of his presence among men and the instrument through which He does His work among men. Thus for St. Paul the idea of being "in Christ" is both a mystical body which contains and communicates mystical experience.

Some seven centuries after Paul, another great Christian, St. John of Damascus, reflected upon the meaning of his own being in Christ, and he uttered this prayer:

Yesterday, O Christ, I was with Thee buried: today am I risen with Thee in Thy Resurrection. Yesterday was I, with Thee, crucified; do Thou Thyself glorify me, together with Thyself, in Thy Kingdom.

This prayer of the great Christian doctor expresses simply the essence of the Christian's awareness of the eternal life already in himself. The old, original, self-centered I has been buried with Christ, in the water of baptism. At that moment, Christ became the only I in me, and I became Christ. And this new birth into the new life in Christ has been a resurrection experience at the center of my being.

To be sure, there is an experience still ahead of me which the world calls "death." But being in Christ I have no fear of that: just as God raised up Jesus from the dead, so does He raise up all those who are in the Beloved. I know that God will permit me to die, when the time comes. But I know Him well enough now, in my present life with God in Christ, to be sure that through the gate of death He will bring me from grace to glory:

*And so beside the Silent Sea
I wait the muffled oar;
No harm from Him can come to me
On ocean or on shore.*

*I know not where His islands lift
Their fronded palm in air;
I only know I cannot drift
Beyond His love and care.*

How then can we appropriate to ourselves the fruits of Christ's Easter victory for us, His evangelization of death, in such a way that we can live in this world from day to day in the serene assurance that death has no dominion over us?

Let us acknowledge one fact, and say it plainly: we cannot overcome our natural fear, our instinctive shrinking from death by means of

MEDITATIONS AND MUSINGS

BY ERIC MONTIZAMBERT

In our last brief musing we said so little about "love" that some will be discontent and hurt a little. But what can you do with my tiny handful of words? You can cry to the Holy Spirit that He will so pour the fruit of His love into your hearts that, ere long, you will begin to experience that inexpugnable "Joy" that is its immediate and eternal issue.

Some weeks ago we spoke of Joy as the dominant characteristic of those Saints who are literally the troubadours of God. This is a singing Faith which, despite the pressures of the disrupting world around us, cannot be stilled. "Christ our Passover is sacrificed for us; therefore let us keep the feast." The Victory is forever His, and we for whom He died and rose again are already conscious to the full of the joyous reality of His Kingdom. Nothing is more practical, for only the possession of this inner joy can enable one to sustain his emotional equilibrium in a world of frustrated and breaking men. When men are not conscious of the over-ruling Providence of God they are unable to escape frustration, for they have no king but Caesar . . . and Caesar's hope rests but in the power of his sword.

But this Joy, which is the issue of victory over ourselves through Jesus Christ, comes to its full fruition only after we have learned in experience the meaning of "the peace that passeth all understanding". Of that it remains to speak.

any philosophy or even any faith—in the sense of a religious conviction. Freedom from fear of death is given only to those who, in Christ, have died to self-love so that they might love God and the brethren.

Do we want freedom from fear of death? Then we must seek the freedom Christ gives from love of self. We lose all fear of dying only as we die daily the death of love. "Our task as moral beings," says the great Christian moralist, Professor A. E. Taylor, "is to lead a 'dying life'."

He means that dying life which characterizes all loving in the image of Christ: the lover dies from self-concern in his concern for the beloved.

You may wonder what bearing this



has upon our attitude toward death. So crucially important is this principle to the whole Christian strategy of living and dying that we must make sure at this point that we grasp it.

In the fourth Gospel, Christ is quoted in this remarkable assertion:

Verily, verily, I say unto you, If a man keep my saying, he shall never see death. (St. John 8:51.)

William Temple paraphrases this text to bring out the full import. "Amen, Amen, I say to you that if a man observes my word, he shall not notice death unto eternity." In his exposition of the passage, Dr. Temple shows the true point of the Lord's promise. It is that if a man will surrender his whole life to the obedient following of Christ, although he shall not avoid the physical incident called death, he shall find that incident simply irrelevant.

"It may truly be said that such a man will not 'experience' death, because, though it will happen to him, it will matter to him no more than the fall of a leaf from a tree under which he might be reading a book. It happens to him, but he does not in any full sense see or notice it."

Then Dr. Temple quotes this relevant remark from one of the letters of R. L. Nettleship:

Fear of death, or clinging to life, is fear of or clinging to certain fragments of ourselves. If we could 'energize' a great deal more continuously than most of us can, we might experience death literally without being aware of it.

Now do we begin to see the Christian principle? It is our morbid attachment to our old self which creates and keeps in us the dread of death. Before this old self-love is crucified, we must walk in continual and ever growing torment of fear. Only the love of Christ can cast out this fear.

To lose our old selves in the obedience of Christ is to find our new and true selves in Him; and to find ourselves in Him is to know, with all His saints, that we have passed from death to life eternal—and all that remains to us is to be raised to heights of loving and dimensions of living of which we can not but dream. If for us to live is Christ, then for us to die can be only gain.

This is the victory that overcometh the world, even our faith. END

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of the Southwest
Austin, Texas

THE TEXT OF SERMONS BY DEAN SAYRE

DEAN PIKE'S SERMON

SEE PAGE SEVEN

"The worse charge that Jesus' enemies could level against Him in His healing ministry was that He was driving out devils by Beelzebub—that in a good object He was using evil methods. Answering this charge, Jesus (as reported for the Gospel, the Third Sunday in Lent) warned us of the dangers of using evil to achieve good. 'The last state of that man is worse than the first' if seven devils occupy the place where one has been driven out. He points out that a house divided against itself must fall. The only way to deal with evil is by the power of good. 'If I with the finger of God cast out devils no doubt the Kingdom of God is come upon you.'

"As for Beelzebub perhaps I should say that any similarities to persons living or dead is purely coincidental.

"But it would be hard to say that this Gospel has no relevance to the current crisis we are in.

"Whatever the impending investigation may reveal as to the relationship between Messrs., Cohn, Schine and McCarthy, and whatever it may show as to subservience of the Army to the threats of demagoguery, the whole matter is more basic and it is time that we face it in basic terms.

Bad, Whatever the Aim

"A typical citizen reaction to McCarthyism is 'His aims are good, though his methods are bad.' But that says enough to call for a change. Bad methods—when people are hurt thereby—are bad, whatever the aim. Evil is evil. And for that very reason, up to now, democracy has concerned itself with method. Democracy is a method. It is, among other things, a method of dealing with those you may disagree with, those you may regard as undesirable or even as wicked. It means respect for truth, respect for persons. It means fair hearing, confrontation of accusers, right of cross-examination. It means the right to associate, without fear, with citizens who may share a particular common objective, whatever differences you may have in political orientation."

The Innocent Have Been Hurt

Dean Pike then adverted to the *Annie Lee Moss* case: "A witness denies communist affiliation. Then Mr. Cohn retorts by saying, for the benefit of the press, that he has secret evidence (which apparently need not be produced) that she is a Communist. I suppose supporters of Mr. McCarthy would call this outrage a mere defect of method, because they are willing to assume, in advance of any evidence, that Mrs. Moss is a Communist, because Mr. Cohn says so. Maybe she is, but it appears that she is not.

"In response to criticisms about method, Senator McCarthy says that we have to treat the Communists rough. Sure, once we have proven, by democratic methods, that people are Communists, I agree, try them and jail them—

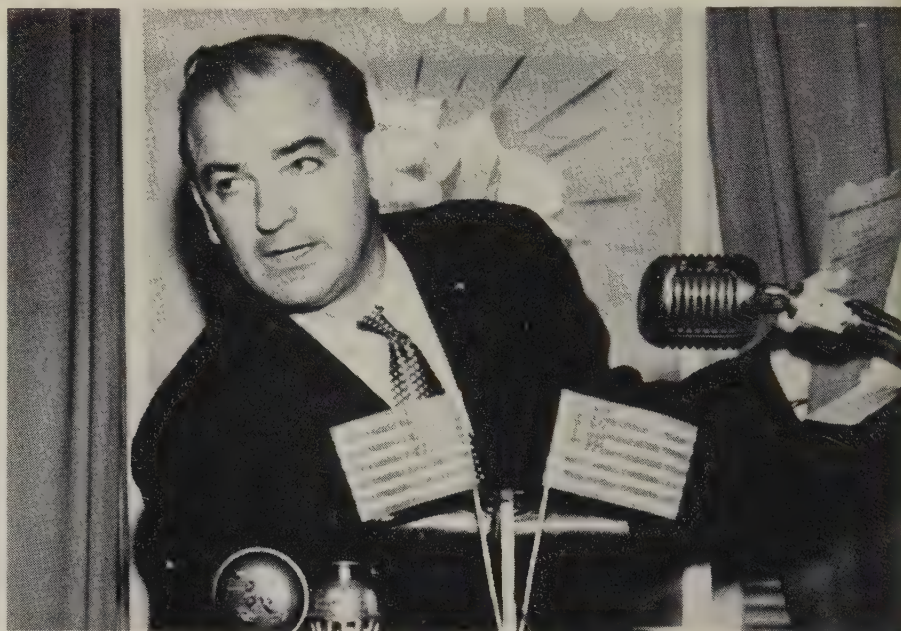
or, if the law calls for it, execute them. I was all for the execution of the Rosenbergs. After fair trial they were found guilty and the sentence was imposed. That is the American way. But we haven't the right to treat people rough whom the law presumes to be innocent until proven guilty. And many presumably innocent people right in this city of Washington, D. C., have, under pressure of McCarthyism, suffered loss of job and reputation and future chances. Fear (and close-mouthedness) stalks the city.

"The results? A freezing of free communication between people, a 'safe' relapse to routine, the drying up of an

still remains, it is worth it? Our Lord warns us that in trying to uproot the tares we may destroy the wheat. Let us by all means seek to pull out the Communist weeds—by orderly Congressional, executive and judicial action; but not in such a way as to rip up, trample down and abort the fruitfulness of the good growth—by which I refer to the loyal contribution of the vast majority of our public servants, educators and clergy now and up to now."

A Spiritual Defect

Dean Pike recalled his service in World War II as a Naval Intelligence officer on the secret dispatch desk and



Joseph McCarthy, junior senator from Wisconsin, at the mike

imaginative approach to contemporary problems, a pressure toward conformity, an end to creative results of freedom and trust, the festering of suspicion all 'round, the imperiling of national unity.

Moved Ahead in Unity

"Americans are now pretty much agreed that there can be no temporizing with Communism without or within. Some years back we weren't agreed on that. What is the value of going back to all that and hounding loyal citizens who once may have associated themselves for particular specific aims with those we now recognize were inimical (hind-sight being better than fore-sight)?"

"At the end of the Civil War President Lincoln asked that by-gones be by-gones and the Nation move ahead in unity. He knew that 'a house divided against itself cannot stand.' But the carpet-bag administrations which followed would not have that. They wished to keep penalizing Southerners who had been dissident over past issues. And the damage that process did was so searing that some of its bitter results are with us yet.

"Granting that a few Communists have been discovered by a committee with un-American methods, the question

said that as such "in uniform and under discipline" he and his colleagues "were freer in opinions, choice of objectives and personal associations than civilians in peace-time government employ today."

"'A house divided against itself cannot stand.' The basis of our unity has not been agreement on ideas or objectives but agreement on method. Now for the first time a considerable proportion of the American people have been willing to let go by the boards the methods which have protected the freedom and dignity of the individual. This is basically a spiritual defect.

"Our constitutional guarantees and philosophy of government were worked out by men who believed in a moral law which no government or individual should transgress whatever the apparent temporary advantage. But the increasingly widespread moral relativism in the minds and lives of the American people has made many insensitive to the grave abuses of Mr. McCarthy and his henchmen, unconcerned as to the hurt done fellow citizens who have been afforded no due process. Many are not even shocked when the Senator arro-

DEAN PIKE — THEIR TARGET: McCARTHY

gantly says he will listen to the criticisms of no one 'high or low' as to his procedures and that he will continue to behave the same way.

"Pressure to give preferential treatment to one draftee over another does not help our defense efforts against communism: by giving grounds for a cynical view of army administration we weaken the loyalty of draftee and professional soldier alike. How 'American' was insistence on special privilege for Mr. Cohn's friend?

Moral Relativism Example

"The recent deliberate toleration for McCarthyism on the part of some politicians so that the Senator could be used as a bludgeon against certain senatorial candidates next fall is another example of the moral relativism that makes possible the destruction of the liberties won by our fathers of old.

"Communism is an evil. But evil cannot be defeated by evil. We cannot drive out demons by Beelzebub. Only good can defeat evil. God will see to that. If we as a people with every blessing and every opportunity to treat each other according to His will deliberately endorse the continuance of a pattern of evil, deceit and self-seeking as the means of fighting evil practiced by people without our opportunities and blessings, He will defeat us, using 'the Assyrians as the rod of God.' Old Testament history teaches us that.

"We as the people could not be blamed for this incubus if we had no chance to change things. But we do—and hence we are responsible. The Senate represents us. Mr. McCarthy is in the position to damage the American way simply by the will of the Senate—which we elect. Mr. McCarthy has said that he is now the issue. He is one of the issues at least. So let the Senate show clearly where it stands on the American way by changing the leadership of the subcommittee. There is loose upon us 'a roaring lion seeking whom he may devour.' His power further to destroy rests entirely upon the Senate and their power rests in the people. The Senate cannot prevent the Junior Senator from Wisconsin from representing that state if he's what the people of Wisconsin want, but it can prevent him from doing any more than that. And that a change hasn't been made before this is our fault: We haven't cared enough about the basic and abiding principles which have made this nation free and great. In a sense we deserve what we've got.

Cites Matthews Case

"Let those who cynically assume that nothing can be done about the situation recall the Matthews case. You will remember that Mr. J. B. Matthews contributed more to the case of Communism as an 'anti-Communist' than he had as an alleged Communist, by a widely publicized article which could not but tend to undermine the faith of people in their Churches (one of the prime Communist aims). An aroused clergy struck back from the pulpits of our land. The Senator backed up his chief researcher. But Mr. McCarthy was promptly defeated on the issue. Matthews is gone. The Sena-

tor now says he backs Mr. Cohn. When (the facts) are out about the McCarthy-Cohn-Schine trio, the Senator may take another licking. If he does, it will be because there is still enough moral responsibility left in our people to react tellingly against evil in high places.

"But now is the time to go the whole way. Direct and prompt action must be taken to reform the procedures. In this regard the American people and the Senate could do no better than to heed the proposals of the responsible leadership of the principal non-Roman churches, expressing themselves through the General Board of the National Council of Churches. Mr. McCarthy has made it clear that he likes the procedures just as they are.

"So along with a thorough-going reform of procedures, the man who has consistently displayed by words and actions that he has no use for such guarantees and in no way respects their spirit, must be removed from the leadership of the Committee that will then be called upon to abide by them. And he will be, if the American people recover their respect for the God-given absolute moral law and their trust in the democratic method which is based on that law.

Experts in Purges

"People say, 'Somebody's got to do it.' Right. But surely there are Americans to be found whose relentless zeal against the Communists will be matched by unswerving devotion to the Christian and American ideals of personal integrity, fair play and confidence that the truth will win in the free market of ideas. If none such are to be found in our land to hear our anti-Communist investigation, then we really are in peril.

"The Communists are experts in purges and smears without fair trials. They are experts in procuring unconscionable favors for friends. They openly teach moral relativism. We cannot defeat the Communists by becoming more like them. We cannot drive out demons by Beelzebub.

DEAN SAYRE'S SERMON

"But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you." (Luke 11:20)

The business of casting out devils is one in which we're all interested today.

By means of the little David of prayer we are all of us trying to conquer the Goliath of selfishness in our souls. Lent is the time when we submit ourselves once more to the grace of God, and beseech Him to forgive a few of our unclean spirits.

On the larger stage of national life too we've become anxious about devils, of one variety or another.

There is first of all the pervasive and corrupting dust of Communism which, like radioactive particles from some unseen explosion, settles into the crevices of human minds and makes them susceptible to a political cancer that is both hidden and fatal.

But then there are those showmen too who would beguile us into a false sense of security. Goliath would have had an easy time if he'd been up against a David of many stones but no aim at all. There is a devilish indecision about any society that will permit an imposter like McCarthy to caper out front, while the main army stands idly by.

There are not many today who do not believe in devils. That isn't the question. The problem is how to get rid of them. If Jesus Christ has anything to teach us on that score, then we want to know it. In the inward struggle of our souls we turn for help to God. Why should it seem so strange, after all, to expect His help in our national affliction, if Christ with the finger of God can cast out devils?

McCarthyism—"Devil's Disguise"

You may think that I am using this word 'devil' in a loose sense; that I'm appropriating it in the manner of men to use as a label pinned on someone or something personally distasteful to me. My only defense against that sort of charge is to refer you at once to the Bible, where the Devil is constantly defined as the opposite of God. God has a purpose for you and for me and a purpose for His people as a whole. The Devil is that opposing force which at every turn seeks to undermine and frustrate God's will. He is God's antagonist, crude sometimes, but far more often subtly garbed in logic and seductive credibility. He is the destroyer of God's creation.

In this sense Communism is obviously one of the Devil's cloaks. Christians have known this all along. How could any of us help but recognize the challenge to God in this modern Marxist Tower of Babel? But what may still be not so evident to some is that McCarthyism is but another of the Devil's disguises.

Cites Case in Bible

There is a profound little story in the Bible that makes this clear. It is the case of Sodom, that ancient city whose very name endures as a synonym of evil—and of Abraham's plea for her people. "What if fifty innocent men are found in the city?" Abraham asks. And the Lord replies, "I will spare all the place for their sake" (Gen. 18:26). "Well, what if it's only forty-five?" "I will not destroy it," says Jehovah. "How about if there are 30 . . . 20 . . . 10 righteous ones?" "I will withhold my anger for the sake of ten," the Lord answers.

Here, in this beautiful tale, is one of the deepest insights we have into the nature of God. A single individual is infinitely precious in His sight. He spares the city for the sake of one. So great is God's mercy, surpassing even righteousness. His will is compassion, His judgment patient.

Diametrically opposite is the method of McCarthy. If there are a few innocent that suffer, he has said that it is for the common good. For the sake of 10 guilty ones he will damn an army. For the sake of 20 he is willing to wreck a whole Administration. For the sake of 30 or 40 or 50 he will divide a nation right down to its democratic roots. So hasty is his

(CONTINUED NEXT PAGE)

judgment! So tenuous his mercy! Little reckons he the diabolic consequence of his demoralizing tyranny; so little does he resemble the patient love of God.

McCarthy Is Token

Now the Devil is not a man. It is not my purpose to attack the man, but rather in the Lord's name to do battle with the Devil behind the man, whose crafty power to some degree infects the spirit of all men. McCarthy himself is only a token. He would be nothing without the active support of what has been estimated as at least a third of our people. McCarthy is only the spokesman, but the built is as widespread as man's carelessness of God, his forgetfulness of moral law. Really we are *all* to blame for McCarthy in that when we stop relying on the finger of God by which to cast devils out, the way is open for charlatans to step in, and, as the Gospel for today declares, "the last state is worse than the first". (Luke 11:26)

How often we have met people who said sincerely that though they disparaged McCarthy's methods they approved of his goal. They maintain, therefore, even at this late date, a benevolent neutrality toward this immoral man with his immoral practices. But *can* anyone remain neutral between right and wrong? When can a man safely suspend himself while good and evil do mortal combat all around him? Or does not such a man fall under the angry condemnation of Jesus who declared that "He who is not with me is against me; and he that gathereth not with me scattereth?"

The supposition that there is a moral half-way house somewhere—that there can be such a thing as limited approval of evil or a partial allegiance to righteousness—is the Devil's own argument. God could draw no such line with Abraham when it came to the fate of Sodom. Either the city was to be saved or it was to be destroyed. God himself knew not how to compromise.

Lack of Principle Seen

He who proposes therefore to attain an end however worthy by unworthy means has in reality abandoned the end itself. Or as today's Gospel puts it, the Devil is not to be cast out by Beelzebub, chief of the devils. The result of trying to do that is bound to be not some half-way house of tolerant security, but, as Jesus said, a "house divided against itself which falleth." How that text is tragically illustrated in our nation today! How ill defended is our precious heritage by means so alien to its tradition.

But, I must repeat, it is not merely McCarthy who has divided us in the face of the Communist menace. It is the Devil's canny attack on the ethics of a whole nation. For this is what underlies the destructive power of the Senator from Wisconsin. He blooms like some unwelcome weed in an untended garden, for lack of better flowers and the strong hands of the gardener. It is the Devil's work to persuade men that Truth is naught but their own opinion and that each man is the final judge of what is right and wrong in the world. Yet of this our age is all but persuaded. It lives in a state of ethical relativism amounting to moral anarchy. Nothing is rooted in principle any more. Nothing binds so-

ciety together, for each has taken unto himself the divine attribute of being arbiter of his own destiny. From this it is only a very short step to setting one's self up as the arbiter of one's *neighbor's* destiny. Anyone can do that these days. McCarthy has done it. And we, for lack of principle, have let him.

"O faithless generation!" Do you remember when Christ had that to say to his contemporaries? It was when a man had come to Jesus bringing his son that was afflicted with a devil. "I spake to thy disciples that they should cast it out," said the man, "but they were not able" (Mark 9:18). Jesus went to the boy, "took him by the hand, and raised him up, and he arose."

His followers failed. Jesus succeeded. What was the difference, the disciples wanted to know. What was the finger of God by which Christ could cast the Devil out? Jesus answered, "This kind can come out by nothing, save by prayer."

Prayer Is the Answer

That little David of prayer putting the Goliath of fear to flight from a man's soul and from a great nation! What wondrous secret have we forgotten, we who are so anxious we who think we can defend ourselves from the Devil and cast him out with our human imprecations?

Have we forgotten what Abraham knew, that God is the Maker of all things; that one solitary individual is as precious in His sight as the welfare of a great commonwealth; and that for this reason each must forever depend upon the other?

Have we not learned that God orders all things in heaven *and on earth* and that we cannot break His will, but only be broken against it if we try to replace His will with our own? Have we not discovered that His will is merciful even beyond Judgment and that therefore Providence is gracious and we need not be afraid?

All this is implicit in what Jesus meant by prayer: Humility to recognize our sin and our helplessness in it; Faith enough to depend on God, not only for righteous ends and righteous means but for the moral courage to sustain them without compromise.

This can be the prayer as well of a nation as of an individual, and if it is then no godless devil will ever prevail against it, for by the Finger of God, His Kingdom shall come upon us all. The moral rootlessness of our time will be ploughed and planted by the strong hands of the Gardener who brings each seed to its bloom, each nation to its destiny. The Lord Jesus Christ.

CHANGES

Lay

EDDY, ELIZABETH M. (Miss), from Director of Religious Education, Christ Church, Winnetka, Ill., to a similar post at St. Paul's, Lynchburg, Va.
HUNT, JOHN R. (Captain in Church Army), from lay missionary, St. Martin-in-the-Fields, to staff of St. Francis Boys' Homes, Ellsworth, Kans.

Clergy

SICKLES, CLARENCE W., from curate, Christ Church, New Brunswick, N. J., to Diocese of Newark to take charge of St. James', Hackettstown; Christ Church, Stanhope, and St. Peter's, Mount Arlington.

SMITH, CHARLES W. F., Professor of New Testament at Episcopal Theological School, Cambridge, Mass., is acting dean in the absence of the Very Rev. Charles L. Taylor, Jr., who is on sabbatical leave in England.

STATON, WILLIAM F., rector, Trinity, Vineland, N. J., is also in charge of Christ Church, South Vineland.

STECH, EUGENE A., from rector, St. Mark's, Waupaca, Wis., and priest-in-charge of St. Olaf's, Amherst, to curate, Church of Our Saviour, Chicago.

STEINMETZ, SAMUEL, SR., retired as rector of St. Michael's, Trenton, N. J., a post he has held since 1920.

STOCKWELL, NORMAN E., from rector of St. Mark's, Moscow, Ida., and chaplain to students at the University of Idaho, to rector, Church of the Ascension, Twin Falls.

SURFACE, HOWARD H., JR., from St. Paul's, Rock Creek Parish, Washington, D. C., to rector, Christ Church, Bowling Green, Ky.

TALBOT, DAVID M., from rector, Trinity, Coshocton, Ohio, to rector, Christ Church, Clayton, N. Y., and supervisor of the North Country Mission Field.

VAN ETTEN, EDWIN J., retired dean of St. Paul's Cathedral, Boston, Mass., who has been serving as interim minister at All Saints', Brookline, will be preaching at Grace Church and Amherst College for a few months before retiring to Lyme, N. H.

WAKELIN, ARCHIBALD G., resigned as rector, Church of the Ascension, Atlantic City, N. J., to return to the Diocese of Ontario (Canada) as archdeacon.

WHISLER, ALFRED H., JR., from curate, Memorial Church of St. Paul, Overbrook, Philadelphia, Pa., to rector, Church of the Good Samaritan, Paoli.

WOLFE, DOUGLAS E., resigned as rector of St. Luke's, Haverstraw, N. Y., and All Saints', Valley Cottage.

MULLEN, EDMOND THOMAS PETER, to priesthood at the Cathedral of the Incarnation, Garden City, L.I., N.Y., by Rt. Rev. James P. DeWolfe, Bishop of Long Island.

CRAIGHILL, LLOYD RUTHERFORD, JR., to priesthood at Holy Trinity Cathedral, Kyoto, Japan, by the Rt. Rev. Matthias J. Sasaki, Bishop of Kyoto.

DEVIK, RUDOLF, to priesthood at St. Mark's Church, Des Moines, Iowa, by the Rt. Rev. Gordon V. Smith, Bishop of Iowa.

ZIMMERMAN, JERVIS SHARP, to priesthood at All Saint's Chapel, Diocesan House, Hartford, by the Rt. Rev. Walter Henry Gray, Bishop of Connecticut.

LATIMER, BOYD C., to priesthood at Calvary Church, Yates Center, Kan., by the Rt. Rev. Goodrich R. Fenner, Bishop of Kansas.

JACKSON, DONALD L., to priesthood at Grace Church, Ottawa, Kan., by the Rt. Rev. Goodrich R. Fenner, Bishop of Kansas.

ELLISTON, SAMUEL S., to priesthood at St. Thomas' Church, Holton, Kan., by the Rt. Rev. Goodrich R. Fenner, Bishop of Kansas.

McCALLUM, JAMES D., to priesthood at St. Mary's Church, Galena, Kan., by the Rt. Rev. Goodrich R. Fenner, Bishop of Kansas.

MACAULEY, JOHN S., to priesthood at St. Paul's Church, Marysville, Kan., by the Rt. Rev. Goodrich R. Fenner, Bishop of Kansas.

CONNOR, PATRICK, to priesthood at Grace Church, Galesburg, Ill., by the Rt. Rev. William Leopold Essex, Bishop of Quincy.

BECHTEL, ALPHA GILLET, to priesthood by the Rt. Rev. Donald James Campbell, Suffragan, Bishop of Los Angeles.

ENGLISH, JAMES JONES, to priesthood at St. Uriel's Church, Sea Girt, N.J., by the Rt. Rev. Wallace J. Gardner, Bishop of New Jersey.

HELMICH, ROBERT PATTON, to priesthood at Trinity Cathedral, Trenton, by the Rt. Rev. Wallace J. Gardner, Bishop of New Jersey.

WILLIAMS, GLEN PARKER, to priesthood at Trinity Cathedral, Trenton, by the Rt. Rev. Wallace J. Gardner, Bishop of New Jersey.

CHATTIN, LLOYD GAGE, to priesthood at Trinity Cathedral, Trenton, by the Rt. Rev. Wallace J. Gardner, Bishop of New Jersey.

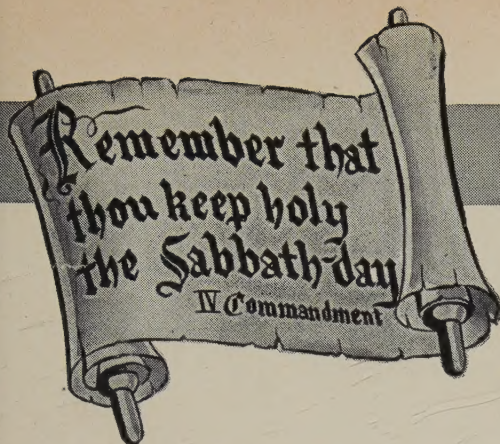
BIZZARO, ROBERT, to priesthood at Trinity Cathedral, Trenton, by the Rt. Rev. Wallace J. Gardner, Bishop of New Jersey.

PURDY, SAMUEL E., to diaconate at Christ Church, Bordentown, N.J., by the Rt. Rev. Alfred L. Banyard, Suffragan Bishop of New Jersey.

SIMON, IRWIN LOUIS, to diaconate at Cathedral of the Incarnation, Garden City, L.I., N.Y., by the Rt. Rev. James P. DeWolfe, Bishop of Long Island.

Notice of Deposition of HARRY TAYLOR BURKE, PRESBYTER, has been received from the Rt. Rev. Norman Spencer Binsted, Missionary Bishop of the Philippines.

Notice of Deposition of JOHN EDWARD CANTELON, PRESBYTER, has been received from the Rt. Rev. Benjamin D. Dagwell, Bishop of Oregon.



Church Directory

Key—Light face type denotes AM, black face PM; addr, address; anno, announced; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Com-

munion; HD, Holy Day; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

LOS ANGELES, CAL.

CHURCH OF THE ADVENT
4976 W. Adams Blvd. (near La Brea)
Rev. George Lyon Pratt, r
Rev. Frederick K. Belton, asst.
Sun 8 HC, 9:15 Family Eu & Ser,
11 MP & Ser; Wed 7 & 10 HC

WASHINGTON, D. C.

CHURCH OF THE ASCENSION & ST. AGNES
1215 Massachusetts Ave., N.W.
Rev. James Murchison Duncan, r
Sun HC 7:30, 9:30, 11; Daily HC 7
Sat C 4 to 5, 7:30 to 8:30
When in Washington visit this historic Anglo-Catholic Parish.

BALTIMORE, MD.

THE CHURCH OF ST. MICHAEL AND ALL ANGELS
20th and St. Paul Sts. Rev. D. F. Fenn, D.D., r
Rev. P. E. Leatherbury, c Rev. H. P. Starr, c
Sun Services 7:30, 9:30 and 11, also daily
An outstanding choir of boys and men.

BOSTON, MASS.

ALL SAINTS' (Ashmont Station) Dorchester
Rev. Sewall Emerson, r Rev. Donald L. Davis
Sun 7:30; 9 (sung) CH S; 11 (Sol);
7:30 EV & Ben; Daily Eu 7, Wed & HD 10; EP
5:45; C Sat 5-6, 8-9

CHURCH OF THE ADVENT
Rev. Whitney Hale, S.T.D., r
Mt. Vernon and Brimmer Streets
Sun HC 8, 9; Sol Mass Ser 11; Sol Ev, addr. &
Ben 6. Daily MP 7:10, HC 7:30; EP 6; Thur HC
9:30; Fri HC 12 noon, Healing Serv. 12:30; C
Sat 12-1, 5-6; Sun 10:15

RICHMOND, VA.

ST. LUKE'S—on Routes 1 and 301
Sun Masses 7:30, 11; MP & Ch S 9:30; Daily
Masses 10:30 exc. Wed & Sat 7:30; C Sat 4-5

ST. PAUL'S—across from the Capitol
Rev. Robert R. Brown, r
Rev. W. Holt Souder, assoc.
Sun Services 8, 11, also Wed 8

NEW YORK CITY

NEW YORK CATHEDRAL
(St. John the Divine) 112th and Amsterdam
Sun HC 7, 8, 9, 10, 11; Cho Mat 10:30; Ev 4;
Ser 11, 4. Wkdays HC 7:30 (also 10 Wed, and
Cho HC 8:45 HD); Mat 8:30; Ev 5:30.
The daily offices are choral exc. Mon.

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Cho Ev Mon to Sat 6

GRACE CHURCH
Broadway at Tenth St. Rev. Louis W. Pitt, D.D., r
Sun 9 HC, 11 MP, Thurs. 11:45 HC

HEAVENLY REST Rev. John Ellis Large, D.D.
4th Avenue at 90th Street
Sun HC 8 and 10; MP and Ser 11; EP and Ser 4;
Tues and Thur and HD HC 12; Wed Healing
Service 12; Daily: MP 7:45, EP 5:30

CHURCH OF THE HOLY TRINITY
316 E. 88th St. Rev. James A. Paul, D.D., r
Sun 8 HC, Ch S 9:30, Morning Service & Ser 11,
EP & addr 5

ST. BARTHOLOMEW'S Rev. A. P. Stokes, Jr.
Park Ave. at 51st St.
Sun HC 8, 9:30; MP 11 (HC 1st Sun)
Wkday HC Tue 10:30, Wed & HD 8, Thurs 12:10;
EP 6 Daily.

St. IGNATIUS' 87th St. & West End Ave.,
one block West of Broadway
Rev. W. F. Penny; Rev. C. A. Weatherby
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,
7:30-8:30

ST. JAMES' CHURCH Madison Ave. at 71st St.
Rev. Arthur L. Kinsolving, D.D., r
Rev. W. J. Chase Rev. J. F. Martin
Sun 8 HC, 9:30 Ch S; 11 MP, Ser; 4 EP, Ser;
Wed 7:45 HC; Thurs 12 HC

ST. MARY THE VIRGIN
Rev. Grieg Taber, D.D., r
46th St. between 6th & 7th Aves.
Sun Masses: 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C. Thurs 4:30-5:30; Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9.

NEW YORK CITY

ST. THOMAS Rev. Roeliff H. Brooks, S.T.D., r
5th Ave. & 53rd St., north of Radio City
Sun HC 8, 9 & 11, 1st & 3rd S; MP 2nd, 4th, 5th
S; Cho Ev 4
Daily 8:30 HC, Tues 12:10; Thurs 11; ND 12:10.
Noted for boy choir; great reredos and windows.

TRANSFIGURATION Rev. Randolph Ray, D.D., r
Little Church Around the Corner 1 E. 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11, V 4

TRINITY Rev. John Heuss, D.D., r
Broadway and Wall St.
Sun HC 8, 9, 11, EP 3:30; Daily 7:45
HC 8, 12, Noon Ser 12:30, EP 5:05; Sat HC 8,
EP 1:30; C Fri 4:30 & by appt.

CALVARY Rev. G. Clare Backhurst, r
4th Avenue & 21st Street
Sun HC 8; MP & Ser 11; Thurs HC & Healing 12

ROCHESTER, N. Y.

ST. PAUL'S CHURCH Rev. George L. Cadigan
East Avenue and Vick Park B.,
Sun Services 8, 9:30, 11; Fridays 7

UTICA, N. Y.

GRACE The Rev. Stanley P. Gasek, r
Sun 8, 9:15 (Fam Eu) 11, 6:30; Lit. daily 12:15;
MP and HC Wed, Thurs, Fri & HD; Healing Fri
12:30

RALEIGH, N. C.

CHRIST CHURCH Rev. Stephen C. Walke, r
Capitol Square—on U. S. Highway No. 1
Sun 8 HC, 11 MP, 1st Sun & HD 11 HC; 2nd &
4th Sun 9:30 HC

COLUMBUS, OHIO

TRINITY Broad & Third Streets
Rev. Robert W. Fay, D.D., r
Rev. A. Freeman Traverser, asst.
Sun 8, 11, Evening, Weekday, Special Services as
announced

MEMPHIS, TENN.

CALVARY CHURCH 102 N. Second (Downtown)
Donald Henning, D.D., L.H.D., r
David Watts, B.D., Asst.
Sun 7:30, 9:30, 11. Daily HC 7:30



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• New York